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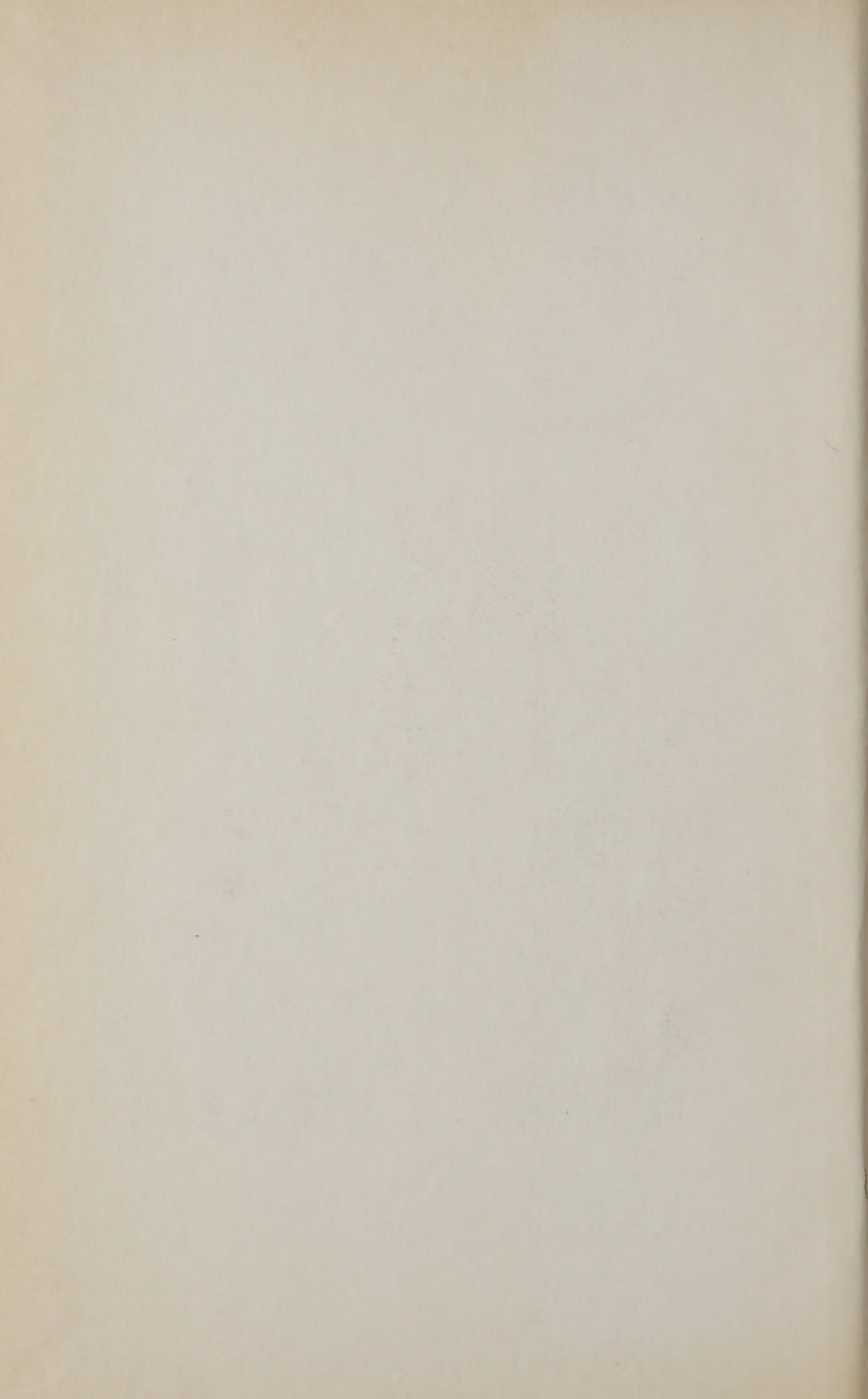
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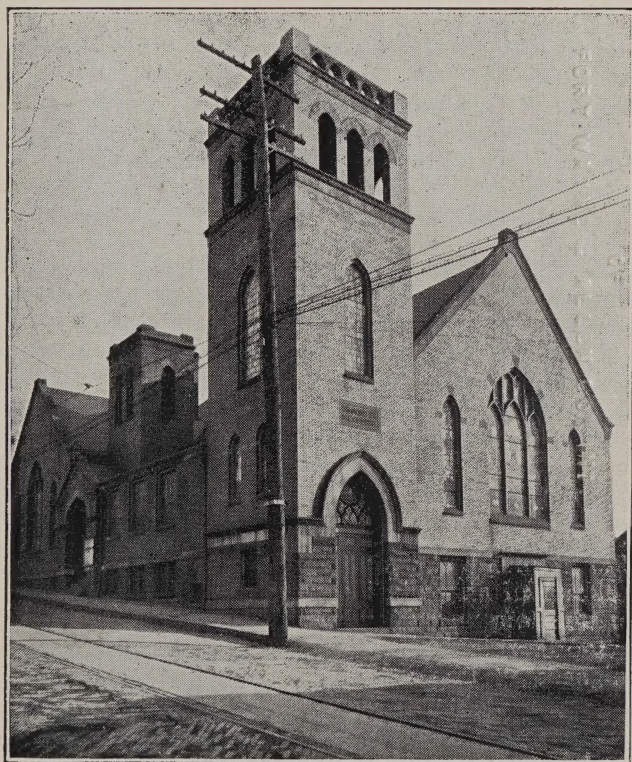


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HISTORIC NOTES AND COMMENTS OF
DIAMOND STREET METHODIST
CHURCH

OF
FAIRMONT, WEST VIRGINIA



By
JOHN CLEMENS HUPP, C. L. U.
1951

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PREFACE

When Reverend A. Coleman Brown found he had been appointed to Diamond Street, at the Annual Conference at Clarksburg in September, 1947, and that we were entering the period of the hundredth anniversary of the church, he immediately said that we would have to prepare for proper recognition for the event. Most of his ministry for the first three years was centered around this thought. The main part of the celebration culminated towards the end of the year 1949 and in the early months of 1950.

Reverend Brown carried this program forward in a wonderful way that attracted wide attention. A goodly number of ministers of the Methodist Church attended the various programs. Many persons from other churches came at various times. The Women's Society of Christian Service purchased a new carpet during this period, at a cost of more than \$3,300.00, paying for it in a little more than a year.

We volunteered to write a short history of the church if we were excused from most other work. We found more work in this task than we had expected. In preparing the booklet we have gone back into the past history of the Monongahela Valley Methodism and also have stated facts concerning Methodism in some other parts of the state, because these events lead up directly and indirectly to Diamond Street Church. Methodism, a world-wide movement with a tremendous organization, with ministers being sent from church to church and with members moving about, can be treated as a unit almost as easily as any one church can be disassociated and treated as a unit.

It seems amazing that the Church has gone forward so far in the short time since Bishop Asbury followed the forest paths here in West Virginia. There is so much that might be included in the record if we had time. But, time marches on and one group passes off the stage so quickly that we have to write down what we have in hand, leaving further word to be supplied by those who come after us. Careful records should be kept by ministers and laymen of our churches since what seems to us to be of only passing interest will be most valuable in the years to come. As we record history it is difficult to know that we are also making history at the same time.

We have enjoyed assembling these facts for the people of the church. We trust you will enjoy reading them and that you, too, will learn to take care of historic items and preserve them for those who will be in your place a hundred years hence.

Sincerely yours,

J. C. HUPP.

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DEDICATION

This publication is dedicated to the great ministers and laymen of the past, including Bishop Asbury, the men and women who labored in this valley and in this church, and by their consecrated and courageous lives gave us the inspiration to carry on today.

This book is not copyrighted. We shall be glad to have anyone use the material in any way that will give instruction or pleasure or do good.

1. The first part of the paper is devoted to a general discussion of the problem of the origin of life. It is shown that the problem is one of the most important and most difficult in the history of science. The author discusses the various theories of the origin of life, and shows that the most plausible is the theory of spontaneous generation. This theory is based on the fact that life is a complex of many different parts, and that these parts are all derived from a common ancestor. The author shows that the theory of spontaneous generation is supported by the facts of the origin of life, and that it is the only theory that can explain the origin of life.

2. The second part of the paper is devoted to a discussion of the problem of the evolution of life. It is shown that the problem is one of the most important and most difficult in the history of science. The author discusses the various theories of the evolution of life, and shows that the most plausible is the theory of natural selection. This theory is based on the fact that life is a complex of many different parts, and that these parts are all derived from a common ancestor. The author shows that the theory of natural selection is supported by the facts of the evolution of life, and that it is the only theory that can explain the evolution of life.

3. The third part of the paper is devoted to a discussion of the problem of the origin of man. It is shown that the problem is one of the most important and most difficult in the history of science. The author discusses the various theories of the origin of man, and shows that the most plausible is the theory of spontaneous generation. This theory is based on the fact that man is a complex of many different parts, and that these parts are all derived from a common ancestor. The author shows that the theory of spontaneous generation is supported by the facts of the origin of man, and that it is the only theory that can explain the origin of man.

BIBLIOGRAPHY

Aside from discussions with pastors, members, and older citizens, we are obligated to the following sources for much information in the compilation of this short history.

Notes of Historian, Virgil A. Lewis.

Notes from Historian, O. D. Lambert of West Virginia University.

Notes from E. E. Meredith, Fairmont.

Old Records of Diamond Street Church, discovered in the old parsonage garret by Rev. I. S. Middaugh about 1944.

Research by pastor, A. Coleman Brown.

Minutes of the West Virginia Conference, loaned by Charles W. Evans.

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ANNIVERSARY BULLETIN

DIAMOND STREET METHODIST CHURCH

Diamond and Market Streets

Fairmont, West Virginia

1847 — ONE HUNDREDTH ANNIVERSARY — 1950

A. Coleman Brown, Minister

1042 Fairfax Street

Telephones: Pastor's Study 3017—Church Office 4242-J

"Whosoever thou art that entereth this Church,
remember it is the House of God; be reverent,
thoughtful and prayerful; leave it not without a
prayer to God for thyself, for those who minister,
for those who worship here, and for all men every-
where."

Enter to Worship

Depart to Serve

ANNIVERSARY OF LAY LEADERSHIP

January 22, 1950

9:15.....Carillonic Bells Program

9:30—MORNING WORSHIP

Tower Bells.....Calling to Worship

Prelude—"Abiding".....Ira B. Wilson

Hymn No. 1—"Holy, Holy, Holy"

The Call to Prayer

Preyer.....Choral Response

Mr. Joseph F. Ford, President of Methodist Men

Anthem—"In Love Abiding".....Van Woert

Responsive Reading—642.....First Reading

Church Lay Leader, Mr. Mason Ashby

Gloria Patri

Anthem—"Praise the Lord, O Jerusalem".....Maudel

Offertory Prayer.....Mr. George W. May

Chairman, Anniversary Committee

Youth Choir—"Our Father in Heaven"

Presentation of Offering.....Doxology

Hymn No. 255—"Peal Out the Watchword"

Message.....Mr. W. Foss Curtis

W. Va. Conference Lay Leader

Silent Prayer.....Organ Interlude

Benediction—"The Lord Bless Thee".....Choral Amen

Mr. William S. Haney, 40 years a licensed exhorter

Postlude.....Ashford

HUNDREDTH ANNIVERSARY SERVICES

January 19-29, 1950

Thursday 19, 7:30 P. M.—Youth Night

Speaker: Dr. Walter S. Overstreet

Sunday 22, First Century Day

9:30 A. M.—Speaker: Mr. Foss Curtis

7:30 P. M.—Speaker: Bishop Lloyd C. Wicke

Followed by public reception in social rooms.

Wednesday 25—Church Family Night

6:00 - 8:30—Covered Dish Dinner and Fellowship Hour.

Friday 27,—Old Palatine Circuit Night.

7:30 P. M.—Musical and Big Hymn Sing.

Sunday 29,—Second Century Day

9:30 A. M.—Special Holy Communion.

7:30 P. M.—Rally for Christ and His Church.

NOTE: Any former pastor of the Market Street Church and of Diamond Street will be given special recognition in these services. Everyone welcome at any of these anniversary events.

ANNIVERSARY OF MINISTERIAL LEADERSHIP

7:15 _____ Carillon Bells Program

7:30—EVENING WORSHIP

Tower Bells _____ Calling to Worship

Prelude—"At Evening" _____ Ralph Kinder

Hymn No. 184—"Come Every Soul"

Confession of Faith _____ The Apostles' Creed

Call to Prayer

Prayer _____ Choral Response

Dr. William E. Craig, Superintendent of Fairmont District

Anthem—"Trust in the Lord" _____ Bishop

Unison Reading—Psalm 23

Gloria Patri

New Testament Reading—Ephesians 5:25-37; 6:10-18

Offertory Prayer _____ The Pastor

Organ—"Forsaken" _____ Koschat

Presentation of the Offering _____ Doxology

Hymn No. 256: "Faith of Our Fathers"

Sermon _____ Bishop Lloyd C. Wicke

Resident Bishop

Anthem: "Meet Us, O Lord" _____ Herman Von Berge

Silent Prayer _____ Organ Interlude

Benediction _____ Choral Amen

Postlude—"In C Minor" _____ Sergisson

ADDITIONAL ANNOUNCEMENTS

TODAY

- 9:30—Junior Church and Sunday School
- 10:35—Sunday School, Youth and Adult
- 6:30—Youth Fellowship
- 7:30—See Anniversary Program

MONDAY

- 7:30—Scouts, Perry Morgan, Master

WEDNESDAY

- 5:00—Youth Choir
- 6:00—See Anniversary Program

THURSDAY

- 7:00—Junior Choir
- 7:15—Senior Choir

FRIDAY

- 7:30—See Anniversary Program

MEMORIAL FLOWERS

In memory of Mr. T. T. Hoult, from Mrs. Hoult and daughter

In memory of Mr. and Mrs. F. A. Wilson, Mr. and Mrs. J. L. Leach, Mrs. Clarence Wilson, Mrs. Ella M. Graves.

In memory of Rev. Charles E. Feather, from the family.

In memory of Mr. J. L. Leach and Mrs. Cora Morrow, from the Links Bible Class.

ONE HUNDRED SIXTY-SIX YEARS OF METHODIST HISTORY

Note: Palatine, Virginia, is the historical name for what is now the Eastern part of Fairmont, West Virginia.

- 1784 Formation of the Redstone Methodist Circuit, including Western Pennsylvania and upper-Monongahela Valley.
- 1788 Bishop Asbury visited "Father" Haymond who lived within or near the present eastern boundary of Fairmont.
- 1784-1847 Many Methodist Societies formed in and around what is now Eastern part of Fairmont and adjacent country-side. These became Palatine Circuit.
- 1847 Trustees for the Palatine Methodist Episcopal Church purchased property, including a small brick building, still standing as rear part of what is now 403 Diamond Street.
- 1852 Two story brick building erected—still standing at the corner of Newton and Diamond streets; part of same lot as above.

- 1901 The name of the Church changed from Palatine to Diamond Street, same location.
- 1911 The present church building dedicated, corner Market and Diamond Streets.
- 1948-49 Period of Preparation for celebrating the Hundredth Anniversary. Extensive repairs and improvements to the church building, the parsonage and the parish house, also a new carpet covering the entire sanctuary.

CHURCH DIRECTORY

Bishop Lloyd C. Wicke, D. D.	Resident Bishop
Rev. William E. Craig, D. D.	District Superintendent
Rev. A. Coleman Brown, D. D.	Pastor
Mrs. Ruth Wilson Bower	Choir Director
Mrs. Anna D. Bobet	Organist
Mrs. Freda Swiger	Office and Financial Secretary
Mrs. Wilma Gilbert	Recording Steward
Mrs. Mildred S. Manley	Treasurer
Mrs. Anna Wilson Powell	Benevolence Treasurer
Charles R. Kerns	Chief Usher
Roy B. Starn	Carekeeper
William C. Toothman	Church School Superintendent
Mrs. Ella Miller	President of W. S. C. S.
Mrs. A. D. Hutchinson	Secretary Local Church, W. S. C. S.
Mason E. Ashby	Church Lay Leader
Joseph E. Ford	President Methodist Men
Miss Barbara Baxter	President of M. Y. F.
Miss Naomi Morgan	Youth Counselor
Mrs. Margaret Strother	Pres. of Minnie Baker Service League
William C. Toothman	President of Fellowship Club

TRUSTEES—William T. Martin, President; J. O. May, F. C. Manley, William Radabaugh, H. C. Louden, Dr. H. L. Criss, Lloyd Williams, Clyde S. Swiger, James Meredith.

STEWARDS—Ronald Garletts, Lawrenc May, Clyde S. Swiger, J. C. Hupp, W. S. Haney (Exhorter), Mrs. Freda Swiger, Mrs. F. C. Manley, Mrs. Anna Powell, Mrs. Ronald Garletts, Paul E. Miller, Mrs. J. C. Hupp, Mrs. Hazel Bunner, Lute Brown, Mrs. James Meredith, H. H. Jones, Paul Radabaugh, Paul J. Donham, C. D. Williams, Joseph Ford, Wilbur Jones, Charles Hudson, Claude A. Springer, Frank A. Balsley, Mrs. Frank A. Balsley, Mrs. Harry Brooks, Mrs. Mamie Marple, Mrs. Anna Stiles, Mrs. A. N. Miller, H. J. McElfresh, Mrs. B. F. Springer, Mrs. Ira Williams, Mrs. Dessie Reaser, Mrs. Wilma Gilbert,

Mrs. Ella Miller, Mrs. Hattie Hughes, Mrs. Cora Feather, Charles Pitman, Mrs. Clyde Spiker, George A. May, Dorsey Henderson, William Harris, A. J. Vance, Cleo Harden, Fay Donham, Mary Virginia Little, Sara VanGilder, Naomi Morgan, Barbara Baxter, Mrs. A. D. Hutchinson, Dr. Virgil Greco, Dr. James Criss, William G. Laughlin, George W. May, W. K. Richardson, Floyd Jeffers, Foster Turner, Mrs. Earl Phillips, Mrs. Fred A. Kisner, W. C. Whaley, Charles Kerns, Kenneth Harris, John Strother, Doyle Garlow, Earl Ashcraft, O. Perry Morgan, James Hall, Mrs. Glenn Little, Alpha Hall, R. E. Hudgins, Mrs. Lola DeVault, Mrs. Bruce Bungard, A. J. Williams, Mrs. A. J. Williams, Miss Mae Feather, Mrs. Charles Everly, Miss Mary Frum, Mrs. Beulah Laughlin, Glenn G. Fisher, Lester Hinkle, Mrs. Lester Hinkle, Charles Manley, James Latham, D. L. Hollen, W. C. Toothman, Lloyd Henderson, Mrs. Lloyd Henderson, Glenn A. Fisher, Mrs. John Strother.

CHAIRMEN OF COMMITTEES

Board of Education	W. C. Toothman
Board of Missions	Mrs. J. C. Hupp
Membership and Evangelism	Mrs. Hazel Bunner
Finance	Claude A. Springer
Pastoral Relations	George A. May
Nominations	The Pastor
Audit	D. L. Hollen
Hospitals and Homes	Mrs. Perry Morgan
Temperance	J. C. Hupp
Music	Mrs. Nelle Everly
House	George A. May
Church Repair Fund	J. O. May
Parsonage	President of W. S. C. S.
Anniversary Celebration	George W. May
Custodian of Legal Papers	Paul E. Donham
Lay Member of Annual Conference	J. C. Hupp



Rev. and Mrs. A. Coleman Brown



REVEREND A. COLEMAN BROWN

Born and reared in Waltersburg, Fayette County, Pennsylvania; educated in public schools, Southwestern State Normal School, Ohio Northern University; A. B. from Miami University, Oxford, Ohio; Bachelor of Sacred Theology from Boston University School of Theology; additional graduate study and field work in Pennsylvania and West Virginia; Master of Religious Education from Boston University School of Religious Education and Social Service. West Virginia Wesleyan College conferred upon him the Doctor of Divinity Degree. He taught school and then preached in Dixon and Maconigal, Ohio, and at Dennis and Wareham, Mass. He then took pastorates in Fayette County, Pennsylvania and at Pittsburgh from 1917 to 1924. A part of this period was served as director of education for a series of missions known as The Coke Missions around Uniontown, Pa.

In 1924 Rev. Brown came to West Virginia, and for twelve years promoted and supervised Christian Education and industrial missions for the West Virginia Conference. Two years of this time were spent as Director of the Wesley foundation and University pastor at West Virginia University.

Since 1935 Rev. Brown has been in regular pastoral work. He served at Elm Grove, Andrews Church, Grafton, First Church, Mullens, and then served as District Superintendent in the Central District, before coming to Diamond Street. He has published "A Program of Religious Education for Cities" and "Principles and Progress for Regional Supervision of Religious Education," copies of which are in Boston University libraries. He has written articles and poems for The Christian Advocate. He has served the Conference in several other special capacities.

Reverend A. Coleman Brown is a sympathetic counselor, a good pastor, takes special interest in visiting the sick, and is a good worker with young people. All members of Diamond Street Church are his friends.



Bishop Lloyd C. Wicke

At the 1948 session of the Northeastern Jurisdictional Conference of the Methodist Church, Dr. Lloyd C. Wicke, then pastor of Mount Lebanon Church, Dormont, Pa., was elected to the office of Bishop of the Methodist Church and was assigned to the Pittsburgh Area.

His Training and Work

Baldwin Wallace with A. B. degree in 1923; D. D. in 1941; Syracuse 1925; Drew Theological Seminary 1926; Ph. D. in 1938; Columbia University 1921, 1928, 1929; N. Y. University 1929-1932; Yale 1932-34; Leonia N. J. 1935-40, District Supt. Jersey City District, Newark Conference 1941-43; Mt. Lebanon, Pittsburgh, 1943-48.

Bishop Wicke was born May 22, 1901, at Cleveland, Ohio. Married Gertrude Jane Allen, September 20, 1924. The home is blessed with two daughters, Shirley Jane and Elaine Nalda. Under his wise leadership the Pittsburgh area has made remarkable progress. As an administrator he is acknowledged as one of the best. In introducing annual con-

ferences he gives evidence of one who knows what it is all about and uses a high sense of good judgment in his rulings. The work of the conference is carried on with dispatch and without haste. Firmness mellowed with kindness is a characteristic of his presidency of an annual conference.

In his administration of the work of the Pittsburgh Area, he has endeared himself to both ministers and laymen as one possessed of kindness, sympathy, and genuine Christianity.

By Chas. W. Evans, of Fairmont.

THE FOLLOWING PASTORS AND CHARGES PARTICIPATED IN THE ANNIVERSARY CELEBRATION, 1950

Former pastors: Dr. M. C. Miles, Dr. Rowland Aspinall, Rev. I. S. Middaugh and Dr. Henry High, former pastor of the Market Street Church.

Other Participating Clergymen: Resident Bishop, Lloyd C. Wicke, District Superintendent, Dr. William E. Craig, Bishop Edwin Holt Hughes, Rev. E. O. McLaughlin, Rev. C. A. Yost, Rev. Creed Yoak, and several other local clergymen attended the services.

Charges and local churches that participated in the old Palatine Circuit Night program: Catawba Charge—Summers, Mt. Harmony, Catawba, Montana, Levels and Viola. Millersville (formerly Pleasant Valley), Colfax, and Bethel. Mt. Zion Charge—Holt, Meadowdale, Mt. Zion, Norwood (formerly Hills) and Winfield.

The Record Book in possession of Diamond Street Church, going back approximately one hundred years, lists the following classes as belonging to Palatine Circuit over the years:

Palatine (several classes), Slab Fork, Pleasant Valley, Smith Town, Mt. Harmony (may be same as Harmony Grove,) Mt. Zion, Hopewell, Hills, Prides (perhaps same as Cherry Run), Levels, Fairview (probably on Banners Ridge), Coal Mines (perhaps on Pricketts Creek) Wickwire, Nuzum's Mill, Houlttown, Mt. Pleasant, Grassy Run, Bethel, Winfield, Union Church (perhaps same as Prides).

Dr. James L. Clark, in his life story as found in copies of The Methodist Episcopal Times which was published in Parkersburg (see copies in library at W. Va. Wesleyan) tells about serving the Palatine Circuit, beginning June 5, 1850. He says Palatine Circuit extended from Palatine to the Pennsylvania border. He names the following classes: Pierpoint Church five miles north of Morgantown, Satterfields (probably Hopewell), Palatine, Holt Town, Fairview (evidently a new church not quite completed), Drummond Chapel, Rock Forge, Zion on the Cheat, and White Day Creek.

Anniversary Services

The following anniversary services were in every way successful: The attendance at every service was large and the spirit of goodwill and rejoicing was constantly a subject of conversation among visitors from all parts of the city.

Sunday, November 6, 1949, 9:30 a. m.—Preparatory Holy Communion. The Pastor, Dr. A. Coleman Brown, was in charge.

Sunday, November 27, 1949, 9:30 a. m. Celebration Rally Day. Speaker, Bishop Edwin Holt Hughes.

January 19-29, 1950

Thursday, 19th, 7:30 p. m. Youth Night with many churches represented. Speaker, Dr. Walter S. Overstreet, Conference Board of Education.

Sunday, 22nd—First Century Day

9:30 a. m. Speaker, Mr. Foss Curtis, Conference Lay Leader.

7:30 p. m. Speaker, Bishop Lloyd C. Wicke, Resident Bishop.

9:00 p. m. Public Reception for Bishop and Mrs. Wicke. Chairman, Mrs. A. D. Hutchinson.

Wednesday 25th, Church Family Night.

6:00-8:30 p. m. Covered Dish Dinner and Fellowship Hour. Chairman, Mr. Mason Ashby, Church Lay Leader. Historian, Mr. J. C. Hupp, Lay Annual Conference Member.

Friday 27th, Old Palatine Circuit Night

7:30 p. m. Choirs and quartets from 15 churches participated.

Sunday 29th, Second Century Day

9:30 a. m. Special Holy Communion, Administered by Dr. William E. Craig, District Superintendent, and the pastor.

7:30 p. m. Rally for Christ and His Church. A musical program and moving picture of the Life of St. Paul. Outstanding musical numbers were provided for all the above services by Mrs. Anna D. Bobet, organist; the Senior Choir, Mrs. Ruth Bower, director; the Youth Choir, Mrs. Betty Harter, director, and Miss Priscilla Swiger, organist.



William E. Craig, District Superintendent

Mr. Craig was born in Ontario, Canada. He prepared for the ministry in Stansford College, Canada, and in Boston University. He did graduate work at Auburn Theological Seminary and at Atlanta Seminary.

He has had a very broad experience in the ministry. In 1939 he came into the West Virginia Conference at the time of the Uniting Conference. Just previous to coming to the Superintendency at Fairmont District, he was pastor for five years at Fourth Street, Wheeling, West Virginia.

Rev. Craig is of pleasing personality and is well prepared for his work.



The Circuit Riders who sang and spoke at our Hundredth
Anniversary Program.

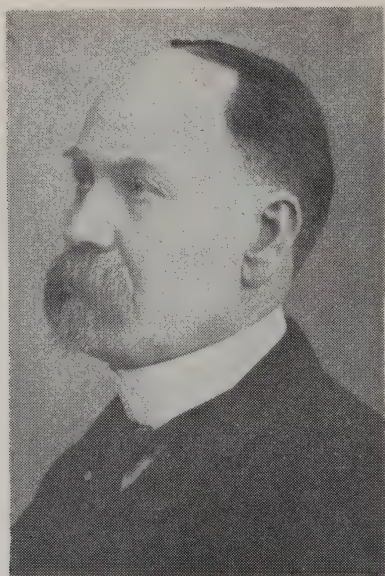
Left to Right—

Rev. C. C. O'Neill as Peter Cartright.

Rev. Job Jones as Bishop Francis Asbury.

Rev. E. E. Suite as Philip Embury.

Rev. Joseph DeBardi as Freeborn Garretson.



Dr. William Jamison

Prominent member of Diamond Street Church. Mrs. Dorothy D. Jamison, his widow, left a legacy to the Church including the present parsonage.

THE EARLY DAYS OF OUR VALLEY

Fairmont is located where it is because of the fairly open formation amongst the foot hills. This open country came about because of the meeting of the two rivers and several other streams, with a possible geologic reason of a softer sedimentary rock in and around the present city.

Moundbuilders were here and there in West Virginia, and there is evidence of prehistoric peoples in the Monongahela Valley region. There are pictured rocks near Fairview in Marion County and across the Monongalia county line near Pentress. The Delaware and Cherokee Indians lived in the section. Muscle shells accumulated on the J. O. Watson farm and at Catawba indicate Indian villages. The Cherokees seem

to have made a last stand in a battle at Valley Falls. There is some evidence of early French exploration, but the evidence is not conclusive. The territory between the Monongahela and Ohio rivers was used as common hunting ground for many tribes. Cornstalk, Indian Chief at the battle of Point Pleasant, is said to have resided near Fort Redstone, down the river from Fairmont, but removed later to the Ohio River section. The Delawares were friends of William Penn and of the English, but after his death a deal was made by which their lands were ceded to the Lake Indians, their old enemies in Eastern Pennsylvania, and this precipitated Indian warfare on the Western Penna. border and into this section of West Virginia. The Delawares fought a bloody battle in what is now Washington Co., Pa., and were defeated and scattered by their old enemies the Lake Indians. This battle was mentioned in records of George Washington.

The slaughter of Logan's family, generally authenticated as having been done by Captain Michael Cresap or because of his activities, (so stated by Thomas Jefferson in his notes and Colonel Ebenezer Zane in his reports to his superior officers), started a series of massacres in this section. Many battles occurred between the Indians and settlers in and near the county and some of these were personally conducted by Logan. Marshall Harris, who died recently, attended Diamond Street Church in his later years. He told us shortly before his death of knowing his great grandmother when he was a boy. She lived near Prickett's Fort and told him about the Indian children who darted about like partridges when they became alarmed.

The first white settlers in Fairmont seem to have lived on the Palatine side of the river. Fairmont was early known as Middletown and East Side as Palatine. Early maps show a road on the east side of the river from Morgantown to Clarksburg, but none on the West side. In fact, the early residents of the west side had to row across the river to Palatine to get their mail at the Posley's Mills Post Office. Palatine was first in Harrison county but in 1842 Marion county was formed from parts of Harrison and parts of Monongalia. William Haymond, son of Major William Haymond, lived at Palatine Hill and wrote 8 articles from there to become a part of Luther Haymond's History of Harrison County.

April 2, 1867, Palatine was incorporated and some of the first town officers were prominent in Diamond Street church. These officers were James McElfresh, William L. Doolittle, A.

B. Wilson, John VanZant, John Bennett, and C. A. Swearingen. Swearingen was the first mayor and he and Bennett were amongst the early trustees of Diamond Street church. Other of these were members of the church.

From "Rambles in The Path of The Steam Horse"—By Elie Bowen 1855.

Fairmont is nearly a mile below the iron bridge lying on the west side of the river. It is the seat of justice for the county of Marion. Our artist made his sketch looking up, and includes a portion of the village of Palatine on that side belonging to Monongalia county. The wire suspension bridge connecting the two places is a most magnificent structure, five hundred and sixty eight feet in length and towering something like seventy feet above the surface of the stream .

A writer quoted here says: "Nature has done her part to beautify Fairmont; art has done her utmost to disfigure it. Save the suspension bridge, I did not see a single other section that was not abominable. The houses looked like mushrooms turned into toadstools and devil's snuff boxes. It has the look of a town grown old in its infancy. Such an array of shanties were never before huddled together in a single locality. The fumes of bituminous coal have discolored what was once white and decay has already commenced on the frail wooden tenements.

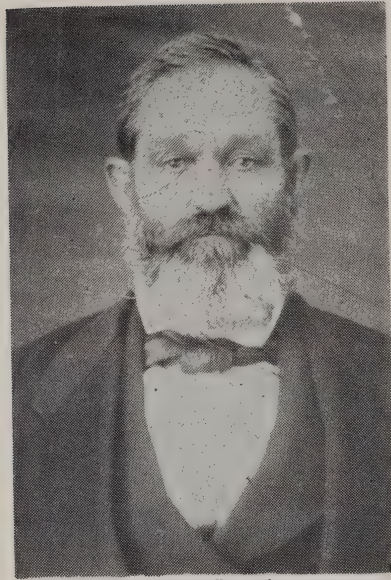
Near Fairmont there is a fine bituminous coal mine belonging to the Baltimore Gas Company. The excavation is made at an elevation of six or eight hundred feet above the river. The coal is passed down an inclined plane to the bottom of the mountain. Two cars, each containing about a ton and a half, are kept constantly at work; one going up empty and the other coming down loaded. It takes seven of these to fill a large transportation car of the capacity of twenty thousand pounds. From one hundred and sixty to one hundred and sixty-five of these loads pass down the inclined plane every day averaging about two hundred and fifty tons a day, or about fifteen hundred per week. It takes sixty-two pounds of this coal to make a bushel."

Speaking of the Monongahela, "The stream, especially in the spring of the year, is strewn with rafts of logs of lumber and the timber business constitutes a leading item of its commerce. The logs are hauled to the numerous branches of the stream and piloted down until a favorable place is presented for lashing them together. When they reach the Monongahela

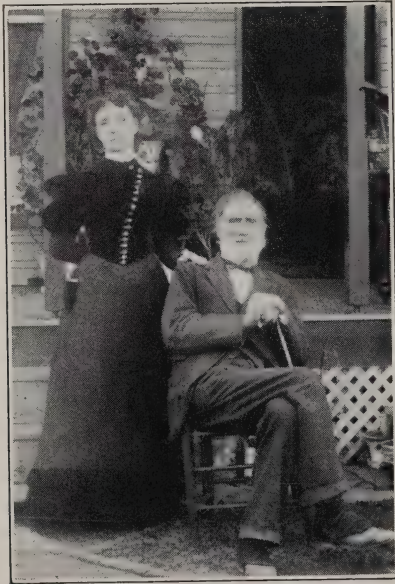
river, several platforms of logs or boards are joined and equipped with oars in front and rear, they sail over the dams and thus seek a market in the lower country—sometimes the rafts thus launched find their way as far down as Cincinnati or Louisville, or even lower. In fact, these cities as well as many intermediate towns and villages, have been built up with lumber principally obtained from the Allegheny and Monongahela rivers, the former abounding in pine and the latter in oak and similar varieties."



Mrs. Ella M. Harden Donham, who had been a member of the Church the greatest number of years at the time of the Anniversary.



E. M. Austin
Prominent early class leader of Diamond Street Church of
1876 and earlier.



Gideon Martin
An early Superintendent of Palatine Circuit and his daughter.

CIRCUIT RIDERS AND PREACHERS IN THE TERRITORY THAT IS NOW DIAMOND STREET CHURCH.

One must watch carefully not to confuse Presiding Elders with Circuit Riders of the early days. After consulting many references and finding some of them in error, the author has arrived at the following results:

1784 Peter Moriarity, John Findley, and Wilson Lee preached over Western Pennsylvania and up the Monongahela Valley. Sometimes the Circuit had local preachers to assist the Circuit Riders. Church records do not always correspond with the Conference Minutes.

In 1787 the Clarksburg Circuit was formed from the Redstone Circuit in the Upper Monongahela Valley, including our territory. In 1801 the Baltimore Conference was divided into Districts. These men preached and worked in an area including the present Diamond Street Church.

Date	Circuit Riders	Presiding Elder
1787	Robert Cann, Richard Pearson	Joseph Cromwell
1788	John Simmons, George Callahan	Richard Whatcoat
1789	Jacob Lurton, Lashley Matthews	Henry Willis, Lemuel Green
1790	Wm. McLenahan, George Cannon	Charles Conaway
1791	Lashley Matthews, Thomas Boyd	Amos G. Thompson
1792	John Watson, Ephraim Chambers	Amos G. Thompson
1793	Valentine Cook, Jesse Stoneman	Charles Conaway
1794	James Fleming, Henry Smith	Charles Conaway
1795	James Fleming, Henry Smith	Charles Conaway
1796	Daniel Hitt, William Page	Charles Conaway
1797	R. Manley, T. Haymond Levin Moore	Valentine Cook
1798	James Smith	Daniel Hitt
1799	Shadrach Johnson	Daniel Hitt
1800	Robert Manley	Daniel Hitt

From here on Circuit Riders or Pastors only are listed. The Districts change. Sometimes Palatine Circuit is in Clarksburg District, sometimes in Morgantown District.

Date	Circuit Riders
1801	Thomas Daughaday and John Kewly
1802	Peter B. Davis and Jeremiah Browning
1803	James Hunter and Andrew Hemphill
1804	Noah Fidler and John Holmes
1805	Robert Manley and Thomas Budd

Monongalia Circuit

1806	William Page and Joseph Smith
1807	Asa Shinn and Joseph A. Shackelford
1808	William Knox
1809	William G. Lowman and John Meek
1810	Allen Green and James Hanson
1811	John West and Abraham Daniels
1812	Thornton Fleming and William Shanks
1813	John G. Watt and Jacob Foreman
1814	Robert Wilson and Joshua Windsor
1815	Ashby Pool and Robert Boyd
1816	William Moore and Joseph Carper
1817	John Connalley and Thomas Jamison
1818	Ashby Pool and Samuel Cushen
1819	Samuel Montgomery and Amos Barnes
1820	Nathanial B. Mills and John Haile
1821	Thomas Jamison and William Hank
1822	Thomas Beaks and Shadrach Chaney
1823	Thomas Beaks and William Chapman
1824	John West and John Talbot
1825	Samuel Brockunier and N. Calendar
1826	George William Hank and Richard Armstrong
1827	Shadrach Chaney
1828	Shadrach Chaney
1829	Robert Boyd
1830	Robert Boyd
1831	Andrew Coleman
1832	Andrew Coleman
1833	J. L. Irwin
1834	John Martin
1835	Jeremiah Phillips
1836	John Coil
1837	Francis H. Reed
1838	Benjamin F. Sedgwick
1839	Benjamin F. Sedgwick
1840	Shadrach Chaney
1841	Shadrach Chaney
1842	John Coil
1843	John Coil

Date	Circuit Riders
1844	William Lynch
1845	Moses Tichenel
1846	S. R. Dawson
1847	Benjamin F. Sedgwick

Palatine Circuit

1848	B. F. Sedgwick and Moses Tichenel
1849	Asa Hall
1850	J. L. Clark and John Francisco
1851	J. L. Clark and John Francisco
1852	J. L. Clark and Benjamin Ison
1853	Jesse Craig
1854	Benjamin Ison and J. M. Powell
1855	William Wilson
1856	William Wilson and C. D. Battelle
1857	G. W. Arnold
1858	G. W. Arnold
1859	G. W. Arnold

Palatine and White Day Circuits United

1860	W. E. Williamson
1861	James S. Hall and W. E. Williamson
1862	M. V. B. White
1863	G. W. Arnold and M. V. B. White
1864	B. F. Rogers

Circuit Riders now being called Pastors in some Reports.

1865	C. Connor
1866	C. Connor—Local Preachers, J. Gruff—White Day J. J. Davis, Palatine
1867	W. L. Hindman—Joseph Grubb, Local Preacher for White Day
1868	W. L. Hindman, Local Preacher, C. W. Swearingen
1869	W. L. Hindman
1870	W. D. Carrico
1871	W. D. Carrico
1872	W. D. Carrico
1873	W. D. Carrico
1874	W. H. Young, Pastor
1875	W. H. Young
1876	J. B. Feather
1877	J. B. Feather
1878	C. S. Allemong
1879	C. S. Allemong
1880	John Conwell
1881	John Conwell

Date	Circuit Riders
1882	John Conwell
1883	R. S. Welsh, and Fred Cottrill—J. Conwell helped
1884	R. S. Welsh and T. E. Galway
1885	F. G. W. Ford
1886	F. G. W. Ford
1887	J. S. Boreman—6 months, went west Hough Houston, local preacher, completed the year.
1888	J. C. McCormick, Pastor
1889	S. Eli Jones
1890	F. H. J. King
1891	F. H. J. King
1892	F. H. J. King and S. S. White

Palatine and Pleasant Valley become a Half Station 1891-92

Date	Pastors
1893	S. D. Tamblyn—1st minister of the Diamond Street Half Station
1894	S. D. Tamblyn
1895	H. B. Bowden and Assistant
1896	H. B. Bowden—Assistant, Alexander Justice
1897	George C. Shaw—Assistant, A. A. Kelley
1898	George C. Shaw—Assistant, A. A. Kelley
1899	Jeremiah Engle—Assistant, N. L. Baumgardner
1900	Jeremiah Engle
1901 to 1904, Inclusive	O. D. King, Pastor
1905	J. W. Roberts
1906-7	G. W. Bent
1908-9	J. K. Grimes
1910 to 1913, inclusive	L. B. Bowers
1914-15	J. B. Workman
1916	W. D. Reed
1917-18	J. E. Wells and W. D. Reed
1919-20	J. C. Buckley and W. D. Reed
1921	J. C. Buckley
1922 to 1927	A. D. Craig
1927-1931	J. E. Bird
1931-1935	M. C. Miles
1935-1941	Rowland Aspinall
1941-1947	I. S. Middaugh
1947-1951	A. Coleman Brown
1951-	Eugene Modlin

Conference year ended June instead of September, beginning
1950



MEMBERS OF DIAMOND STREET CHURCH MORE THAN 70 YEARS OF AGE IN 1951

First Row (left to right)—Mrs. Clara Lafollette, Mrs. Margaret Gilhart, Mrs. Eva Hoult (oldest woman) of the Church at the time of the Anniversary) L. W. Radcliffe, W. S. Haney, (oldest man of the church at time of the Anniversary) Mrs. W. S. Haney, James Hall, Lute Brown, Mrs. Anna Powell, Mrs. Minnie Springer.

Second Row—Hearl J. McElfresh, Mrs. Alberta Williams, Mrs. Lillian Davis, Mrs. Hattie Hughes, Mrs. Nettie Morgan, Mrs. Carrie Satterfield, Mrs. Lottic Heater, Mrs. Bertha Parker, Mrs. Ella Satterfield.

Third Row—Alpha Hall, Stephen VanGilder, Frank Morgan, Melvin Marple.

NOTES FROM CIRCUIT RIDER, ROBERT AYRES, ON THE REDSTONE CIRCUIT

Robert Ayres' account of quarterly conference at Morgantown Saturday and Sunday, August 5th and 6th, 1786. Rode 14 miles, crossed the Cheat River and came to Morgantown to the quarterly meeting. Brother Matson preached. Tarried in town. Had very indifferent lodging, but happy in soul and in the company of my dear fellow laborers in the Kingdom and patience of Jesus. Sunday, rose early and preached between five and six o'clock to the preachers and friends from Psalm 119:113, 114. Had love feast and sacrament. A glorious prospect of religion. I preached at 12 under the trees on the banks of the Monongahela River; then brother Matson preached to five or six hundred people. We had a fine time, but were overtaken in a shower of rain. I rode the same evening fourteen miles to a new place and was well used.

Ayres was a Redstone Circuit Rider. No doubt, some of our people from the Haymond settlement were present.

In 1786 and 1787 the places in our Valley on the Redstone Circuit for preaching were: Morgantown, Clinton, Winfield, Cass.

The first log church in Morgantown was built between 1794 and 1799. Henry Smith, who rode the Clarksburg Circuit at that time, said, "We had no meeting house, neither was there any place of worship in the town."

Sunday, July 12, 1786—At Morgantown preached in the new courthouse to a large, attentive congregation from II Peter 3:10, 11. The people seem somewhat gospel hardened in this town. Met two classes after preaching and appointed two class leaders. Rode three miles the same evening and tarried with friend Evin Morgan. Walked abroad in sweet meditation in the evening. Had inward comfort but outward inconveniences.

ALDERSGATE

Written for

The Two Hundredth Anniversary of John Wesley's
Heart-Warming Experience

John Wesley sought a closer touch with God,
The common heart-chord of the human race,
A sacred warmth that vivifies the clod
And goes forever through all time and space.

So up and down through five decades he went,
In England's towns and New World's wilderness,
In fields and factories he called men to repent,
With love and logic brought crowds to confess.

A cultured mind, a cold, methodic mien,
With strict beliefs where emotion held no sway,
With this to build upon it would not seem
He'd ever go the Whitefield or Moravian way.

But one night while he sought to know the way
To closer union, prayed and pondered late,
His friend suggested, "Who knows but you may
Find peace of God in street of Aldersgate"

So to the little chapel Wesley went,
And listened, praying God to show the light,
His heart is "strangely warmed," 'tis Heaven sent,
And now his vision's changed and strangely bright.

For fifty years he rode and preached and worked,
Building, blessing, helping all the way,
Inspiring leaders, no task ever shirked,
His life and teaching reaching us today.

Two centuries now since down that street he trod—
Two hundred years, and millions go his way,
Because he sought and found the soul of God,
He taught us how to live and work and pray.

May God again rewarm our hearts within
And send us filled with fire and zeal, we pray,
The inner witness let us know again,
And like John Wesley make us new today.

—By J. C. Hupp, C. L. U.



CHURCH BOARD OF TRUSTEES

Left to Right—J. Okey May, Clyde Swiger, James Meredith, Fred Manley, William T. Martin, Lloyd Williams, W. E. Radabaugh.

EARLY METHODISM IN WEST VIRGINIA AND IN THE MONONGAHELA VALLEY

In 1776 Freeborn Garretson, one of the leading Methodist preachers of his time, spent several days in Shepherdstown. He seems to have been the first Methodist preacher to speak in what is now West Virginia. In 1778 Shepherdstown became a regular appointment on the Berkeley Circuit, which stretched westward to the headwaters of the Potomac.

Bishop Asbury writes in his Journal in 1794 that he was sick and not able to preach at Shepherdstown: "But when I saw the people coming on every side and thought this may be the last time, and considered that I had not been here for nearly five years, I took my staff, faintly ascended the hill, and held forth on John I:6 and 7. After meeting, we administered the sacrament and I then returned to my bed."

At about the time Freeborn Garretson came to Shepherdstown, William Phoebus, another Methodist preacher, found his way across the Allegheny mountain to the Little Levels in the upper Greenbrier Valley, where he discovered the settlement of John McNeil. He had heard Robert Strawbridge, a Methodist preacher in Maryland, and his wife had heard Charles Wesley in her native Wales. With this beginning at McNeil's, a class was formed and a Church known as White Poll Meeting House was built. Later it was known as Bilbo Chapel. About the same time, James Cook, the McMullens, the Johnsons, and other families settled in the lower Greenbrier Valley, where about 1780 a Methodist class was formed and a log meeting house erected and name Rehoboth. Rehoboth is said to have been the first Methodist meeting house erected west of the Allegheny Mountains, and is still standing about two miles from the town of Union, the county seat of Monroe County, West Virginia.

As early as 1786 Methodism spread into the valley of the West Fork of the Monongahela River. In that year a society was formed at Calder Haymond's on the Monongahela, about twenty miles above Morgantown, (now Fairmont). The same year, an organization was effected at the house of Jonathan Shinn, on the West Fork where the town of Shinnston now stands.

Bishop Francis Asbury made some thirty-one visits to what is now West Virginia. He traveled interminably in West Virginia, Kentucky, Pennsylvania, and elsewhere. In 1796 in his notes he calls the Tygarts Valley "The Valley of Distress."

At that time he made an average of forty two miles daily on horseback on the way to Morgantown. He further says, "I have frequently skimmed along the frontiers for five hundred miles from Kentucky to Greenbrier on the very edge of the wilderness, and thence along (Tiger's Valley) to Clarksburg. These places, if not the haunts of savage men, yet abound with wild beasts. The people cannot tell what I have to cope with. I have no doubt the Methodists are and will be a wealthy people, and we know the preachers who follow will not know our struggles but by comparing the improved state of the country with what it was in our day."

Methodists, both in England and America, prior to the formation of the Methodist Church in America in 1784 were like John Wesley himself, members of the Church of England and not a separate and distinct Church, although they were called Methodists.

John Wesley was very loyal to the King and not very favorable to the rebellion of the colonies. As a result, the Methodists were looked upon as favoring the mother country, and Bishop Asbury lost nearly two years in his preaching while living in seclusion in the east in the home of a friend. The Bishop spent most of his time from 1778 to 1780 in the home of Judge Thomas White, in Kent County, Delaware. Hezekiah Bonham traveled with Asbury.

However, the Methodist denomination was the first to send a resolution expressing faith and confidence in the first president; to which George Washington replied, "I must assure you in particular that I take in kindest part the promise you make of presenting your prayers at the throne of grace for me, and that I likewise implore the divine benediction on yourselves and your religious community."

Later, when slavery divided the members of the church, John Wesley and Francis Asbury were against the institution.

After the Revolution, Wesley was prevailed upon to give the Methodists in America more liberty; and he said, "I have accordingly appointed Dr. Thomas Coke and Francis Asbury to be joint superintendents over our brethren in North America, as also Richard Whatcoat and Thomas Vasey to act as elders by baptising and administering the Lord's supper."

Upon receipt of this letter, Freeborn Garretson mounted his horse and rode night and day 1,200 miles notifying at least 60 Methodist preachers to convene on Christmas day,

1784, in Baltimore. At this conference our first circuit for the Monongahela Valley, the Redstone circuit, was formed. It included all the Monongahela Valley and the Northern Panhandle of West Virginia. Peter Moriarity, John Findley, and Wilson Lee were assigned as pastors or circuit riders. A round trip on the circuit was about 400 miles. The Clarksburg circuit was formed out of the Redstone circuit in 1787, with Robert Cann and Richard Pearson as pastors. The circuit extended from Morgantown, West Virginia, to the headwaters of the Monongahela Valley and at one time it had 26 appointments.

In the old Baltimore Conference were three West Virginia Districts, Berkeley, Allegheny, and Pendleton. The Clarksburg District was in the Pittsburgh Conference. Also, the Little Kanawha District was in the Pittsburgh Conference. Still today that part of West Virginia east of the main Allegheny mountain range lies in the Baltimore Conference and still the part west of the mountains is under the Pittsburgh area, but with a conference of our own, The West Virginia Conference.

The first preachers who came to Redstone circuit were appointed by the Baltimore conference, May 22, 1784. They were Samuel Breeze and John Cooper. They followed Braddock's Road across the mountains. Cooper was a Methodist evangelist. July 1, 1784, Francis Asbury made entry in his journal: "We began the ascent of the Alleghenies, directing our course towards Redstone." He was then 40 years of age. Breeze and Cooper preached at Muddy Creek, about Girard's Fort in the present Greene County, Pa., and then at Whitely and at Dunkard Creek. They then went to Morgantown, now West Virginia. In July 1785 Bishop Asbury was in Northern West Virginia. John Cooper and Samuel Breeze came back to Pennsylvania along the east side of the river. Several conferences were held at Uniontown, Pa., where the Redstone preachers were appointed.

Thomas Haymond, son of Caleb Haymond, was appointed in 1787 to Redstone Circuit. Caleb Haymond was a pioneer Methodist preacher. In 1792 Bishop Asbury came up through Tennessee and Kentucky and through West Virginia. Thirty-six armed frontiersmen came as a convoy, because of Indian hostilities.

Henry Smith served on the Clarksburg circuit in 1794 and 1795 on the Pittsburgh and Redstone circuits. On the first Sunday in May, 1795, Smith preached a farewell sermon

as pastor of the Clarksburg circuit at Morgantown. He pays tribute to Thomas Haymond, preacher in charge of the Redstone circuit. He says, "To lose such a colleague is no ordinary loss to me, for I was left alone in charge of a large circuit." Henry Smith died in 1863 at the age of 94.

In 1796 Bishop Asbury sighed as he contemplated the fatigue of crossing the Allegheny mountains, a new trail, where he says, "We were in danger of being picked off our horses by the boughs of the trees under which we had to ride." David Combs, a local preacher from Bucks county, was on his way to Kentucky by way of the Redstone circuit. At the invitation of Benjain Fell, Combs crossed the Monongahela River, and preached to a large congregation at the Fell homestead. A few days later, near Wheeling, he was killed by the Indians.

The best account of Redstone Circuit is given by Robert Ayres, whose manuscript journal is owned by the Historical Society of Western Pennsylvania. He served in 1786 and 1787. The expressions he most used were rode, preached, tarried. He traveled in all kinds of weather. Rain and snow seldom stopped him. He staid in all kinds of places. At sister Murphy's at Quarterly Conference there were 20 in one long spliced bed. Sometimes his horse was lost. Once it was stolen. He often missed the way. Sometimes he rode with company or had a pilot. Many times he rode alone. He preached by candle light in small houses, barns, in the woods, and at Morgantown in the court house.

Quarterly meetings were held at Morgantown, Doddridge's, Shepherds, and Uniontown. On one occasion, 500 gathered on the river bank at Morgantown for preaching. Occasionally Ayers preached a funeral sermon. At one place the people were afraid of the Indians. Another time Ayers said the Indians had killed some people just a few miles from the circuit. Ayers tarried with Evin Morgan at Morgantown. He also stayed with Harriman's at Morgantown.

From Asbury's Journal, we find the Bishop preached Sunday July 10, 1785, at Morgantown and Saturday, June 18, 1876, at Morgantown. The Circuit was so arranged that it required only two crossings of the Monongahela River, one at Morgantown and the other at Brownsville.

Fort Redstone was on the Monongahela River in Fayette county, northwest from Uniontown and on the Nemacolin Trail, later called the Braddock Trail. Settlers came to Fort Redstone and made that a starting point for seeking out places

to settle. They left their families at or nearby the Fort while seeking home sites.

The fact is, according to historian, O. D. Lambert of West Virginia University, settlers coming into West Virginia west of the mountains generally came over the Nemacolin Trail and not across the Allegheny mountains (directly from Virginia) because of the difficulty in crossing the forested and many times snowy crests. Settlements even up into Pendleton and other nearby counties came this way. Many of our West Virginia Rivers run north and the settlers followed the rivers. The people of south western Pennsylvania and what is now northern West Virginia all considered themselves Virginians, especially those in Pennsylvania living west of the Monongahela River. When muster time came and the frontiersmen were called together for military training, we find the names of Greene and Washington county, Pa. men along with the Morgans and others from the vicinity of Morgantown and Fairmont. Even Andrew Jackson, when president of the United States, went home to Nashville, Tennessee by way of Camp Catfish, now Washington, Pa., and down past Wheeling over this same trail. The great western migration by covered wagon took the same route.

Bishop Asbury and the early preachers suffered many hardships. Many of these preachers did not outlive their forties. Asbury's Journal states, "Friday, July 11, 1788. Arose at 4:00 o'clock and journeyed through devious lonely wilds where no food might be found, except what grew in the woods or was carried with us.

Again he says, "We rode thirty miles to Father Haymond's (near Prickett's Fort). (This was Thomas Haymond who lived on the banks of Hickman Run, now crossed by Morgantown Ave.) The Bishop's last visit to West Virginia was made August 6, 1815, when he preached at West Liberty using as his text, "The Time is Short." He went from there to Spottsylvania County, Virginia, where he died. His death was at the home of George Arnold in early March, 1816. His funeral was preached by all Presiding Elders and other ministers, within a few weeks after his death. His travels covered 31 years and he passed through our present state borders at least 31 times from 1781 to 1815.

Methodism in Palatine Circuit would not mean so much to us if we did not know something of those who first created Methodism in West Vrginia and in America. This Metho-

dism did not begin at Palatine but in England. It crossed the ocean, began in the eastern part of the United States, and followed Braddock's Trail and the river valleys into what is now West Virginia. The Redstone Circuit was worked by hardy souls who risked the Indians, wild beasts, and the dangers of the forests. They, and those who followed to create the later West Virginia Circuits, were rugged individualists able to take care of themselves and their people in a pioneer civilization.

These men would have seemed rough and uncouth in the church of today. But their hearts were right and their principles stood up as the great trees of the forest. They were trained in a school that met the needs of the hour. The fists of Presiding Elder, H. Z. Adams, helped his cause and the fiery denunciation of rebels by (Diamond Street's first Presiding Elder, Moses Tichenel, created a hearty respect on the part of those who might otherwise have worked to the detriment of the church. To carry on today requires only the spirit of these men, fitted to the day in which we live and labor.

The Methodist Church is a powerful institution. To be a member of this church and a part of it is a great privilege. It is a world wide movement and is being carried forward still by the great impetus it received in its beginning in both England and in America. It had a very great influence on the early government of America and in the organization of the state of West Virginia. It will continue to have great influence not only on the lives and character of our people, but on the work of our statesmen. Unless we lose our liberties as a people, Methodism will continue to march on. Our only danger is that we may become too prosperous, have too much apparent security, and that its members will cease to live as they profess as members. But so long as the sincerity of those who adopt its principles carries them into activities in harmony with the teachings, so long will Methodism be a powerful force in America. The shadows of John Wesley, Bishop Asbury, and the thousands of other pioneers who carried the message into the wilderness, are long.

The Church and our lives generally are passing into a new era. The past will be pushed rapidly behind us. Changes, in the memory of many persons now living, have been very great. Roads, bridges, modern ways of living, the airplane, radio, use of electricity, all of these things and many others are fairly new. We must now preserve the known earlier history or it will be gone forever. By looking into the past, we can more surely see our way into the future.

Virgil A. Lewis in his story of "The Saddle Bags Man" tells of the heroic work of the Circuit Rider. He says they were heroic men. "Jacob Young and John West held a meeting at Short Creek above Wheeling. Rowdies came to disturb the worship. Young went to them and asked them to cease the disturbance. They paid no attention, but came back selling whiskey to those who would buy, and continuing to be a nuisance. That evening these ministers secured the services of a strong man and visited the tent of the rowdies. They took along a hammer and knocked in the heads of the liquor kegs. That ended the disturbance.

These men founded a Christian civilization behind the mountains. The Presiding Elder looked after the preachers and then aimed to out-ride and out-work them. When night came and the meetings began, the settlers came with pine torches and sang through the forests. At times they stayed all night in the open.

From 1800 to 1825 the people took to the woods for camp meetings and revivals. These camp grounds were well known spots for a hundred years. Everybody went. It was a time of great excitement and peculiar phenomena. The scene continued for many days and nights.

The Monongahela Valley was a famous camp meeting region. For years the lowest number held on the Monongahela Circuit was 8. The largest was 11. Nearly all the circuit riders were first local preachers. The laymen of that day paid the bills for the preachers. They housed the preachers and also did much of the preaching."

The first religious services in Mannington District, Marion County, were held at the home of Richard Roberts on Dent's Run. There, several years before 1800, the settlers formed a religious society. They had no regular pastor, but any preacher passing through the country would stop and hold services for them. One of the earliest of these was Reverend David Cunningham, who died in 1800. Also Thomas Snodgrass, Philip Green and Caleb Foster. Soon after 1800 they built their first church, which was a hewn log building 24 by 30 feet. This was heated by a stove, a very rare thing at that time.

In 1811 a church was built on Teverbaugh Creek in Lincoln District by the Methodists. The building was used as a school as well as for religious purposes. At the homes of Richard Morris and Noah Matthews in 1810 were held the

first religious services in Paw Paw District, although no church was regularly organized until 1823, when the Methodists established St. John's Church at Bassnetville. The first minister to preach in the new edifice was Rev. Thomas Jemison. A Sabbath School was established here in the same year by Henry Boggess and Polly Conaway, and was well attended.

The first brick church in Fairmont was built by the Methodist Episcopal denomination in the early part of the 19th century, and religious services were held here on Washington Street. In addition to being a place of worship, it was also used as a court house. The new Methodist Church was built on Main Street in 1852. In 1851 Reverend Jacob Patterson was appointed minister and Reverend Moses Tichenel Presiding Elder.

Members of the Methodist Protestant Church organized in the county in 1829, when they gathered to hold their services in the OLD HORSE MILL in Barnesville. Thomas Barnes was for many years a leader in this church, being aided by his brother-in-law the Reverend Asa Shinn, who began life as an itinerant preacher among the hills of Northern West Virginia while he was a lad in his teens. The first M. P. Church in Middletown, now Fairmant, was established in 1830 by Rev. Conrelius Springer.

In 1834 a frame building was erected on Quincy Street for this denomination. Nine years later the Fairmont Circuit was established as a part of the Pittsburgh Conference, and in 1850 Fairmont became a regular charge. Noble Gillespie and William Gillespie being the first ministers.

These ministers were followed by the Rev. William Reeves, who was appointed in 1852. In this same year the old building was torn down and a new brick building of modern proportions was built. This was known as "The Old Church On The Hill" and was used by the Methodist Protestants until the completion of their present structure on Monroe Street in 1895. So, the different Methodist churches followed about the same pattern, new buildings going up about the year 1850 and again newer buildings taking their place at the turn of the century, about 1900.

In 1804 the name of the Pittsburgh District of the M. E. Church was changed to that of the Monongahela District. In 1806 the Monongahela Circuit was formed within this District. In 1807 the name Clarksburg Circuit disappeared from the minutes and a part attached to the Monongahela Circuit.

In 1816 Harrison formed the limits of what had been the Clarksburg District. In 1819 the old Pittsburgh District of the Baltimore Conference was restored.

In 1796 the General Conference created the Western Conference. West Virginia was in that conference. In 1812 the name Western Conference disappeared.

The Pittsburgh Conference was organized in 1825. It had ten circuits in this state, Ohio County, Monongalia, Harrison, Clarksburg, Randolph, Lewis, Short Creek, Middle Island, Wheeling, and Little Kanawha.

RECORDS FROM CONFERENCE MINUTES.

Baltimore Conference

Pittsburgh District — Clarksburg Circuit

- 1801—Thomas Daughaday and John Kewly, circuit riders, 514 white and 6 colored. Presiding Elder, Thornton Fleming.
- 1802—Peter B. Davis and Jeremiah Browning. 602 white and 5 colored. Thornton Fleming, P. E.
- 1803—James Hunter and Andrew Hemphill. 785 white and 5 colored. Thornton Fleming, P. E.
- 1804—Noah Fidler and John Holmes. 791 white and 18 colored. Thornton Fleming, P. E. It was now **Monongahela District instead of Pittsburgh.**
- 1805—Monongahela District—Clarksburg Circuit. Robert Manley and Thomas Budd. 776 white and 19 colored. James Hunter, P. E.
- 1806—Monongahela District—Monongalia Circuit, formed from part of the old Clarksburg Circuit which disappears from the minutes in 1806. William Page and Joseph Smith, circuit riders. Thornton Fleming, P. E.
- 1807—Baltimore Conference—Monongahela District, Monongalia Circuit. Asa Shinn and Joseph A. Shackelford, circuit riders. 656 white and 30 colored. Thornton Fleming, P. E.
- 1808—Baltimore Conference—Monongahela District—Monongalia Circuit. William Knox, circuit rider. 553 white, 20 colored. Thornton Fleming, P. E.
- 1809—William G. Lowman and John Meek. 576 white and 20 colored. Thornton Fleming, P. E.
- 1810—Allen Green and James Hanson. 730 white and 22 colored. Jacob Gruber, P. E.

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- 1811—John West and Abraham Daniels. 790 whites and 18 colored. Jacob Gruber, P. E.
- 1812—Thornton Fleming and William Shanks. 746 white and 18 colored. Jacob Gruber, P. E.
- 1813—Baltimore Conference—Monongahela District—Monongalia Circuit. John G. Watt and Jacob Foreman. 768 white and 18 colored. Jacob Gruber, P. E.
- 1814—Robert Wilson and Joshua Windsor. 722 white and 20 colored. Christopher Frye, P. E.
- 1815—Ashby Pool and Robert Boyd. 676 white and 19 colored. Christopher Frye, P. E.
- 1816—William Monroe and Joseph Carper. 421 white and 12 colored. Christopher Frye, P. E.
- 1817—John Connalley and Thomas Jamison. 499 white and 18 colored. Christopher Frye, P. E.
- 1818—Asby Pool and Samuel Cushen. 452 white and 13 colored. Asa Shinn, P. E.
- 1819—Baltimore Conference, Monongahela District, Monongalia Circuit. Samuel Montgomery and Amos Barnes, circuit riders. Asa Shinn, P. E.
- 1820—Nathaniel B. Mills and John Haile. Daniel Hitt, P. E.
- 1821—Thomas Jamison and William Hank. 763 white and 45 colored. Daniel Hitt, P. E.
- 1822—Thomas Beaks and Shadrack Chaney. James Paynter, P. E.
- 1823—Thomas Beaks and Willial Chapman. 527 white and 41 colored. George Brown, P. E.
- 1824—John West and John Talbot. 544 white and 42 colored. George Brown, P. E.
- 1825—Baltimore Conference—Monongahela District—Monongalia Circuit. Samuel Brockunier and N. Calendar, circuit riders. 544 whites and 42 colored. George Brown, P. E.
- In 1825 was organized the Pittsburgh Conference.**
- 1826—Pittsburgh Conference—Monongahela District—Monongalia Circuit. George William Hank and Richard Armstrong, circuit riders. William Stevens, P. E.
- 1827—Shadrach Chaney, circuit rider. William Stevens, P. E.
- 1828—Shadrach Chaney, circuit rider. William Stevens, P. E.
- 1829—Robert Boyd, circuit rider. William Stevens, P. E.
- 1830—Robert Boyd, circuit rider. David Sharp, P. E.
- 1831—Andrew Coleman, circuit rider. David Sharp, P. E.
- 1832—Andrew Coleman, circuit rider. Charles Elliott, P. E.

- 1833—Pittsburgh Conference—Uniontown District—Monongalia Circuit. J. L. Irwin, circuit rider. William Stevens, P. E.
- 1834—Uniontown District, Monongalia Circuit. John Martin, circuit rider. Robert Hopkins, P. E.
- 1835—Uniontown District, Monongalia Circuit. Jeremiah Phillips, circuit rider. Robert Hopkins, P. E.
- 1836—Pittsburgh Conference, Wheeling District, Monongalia Circuit. John Coil, circuit rider. James G. Sasson, P. E.
- 1837—Francis H. Reed, circuit rider.
- 1838-1839—Benjamin F. Sedgwick, circuit rider.
- 1840—Shadrach Chaney, circuit rider. Joseph Spence, P. E.
- 1841—Shadrach Chaney, circuit rider. Moses Tichenel, P. E.
- 1842—J. Coil, Monongalia Circuit, Thomas Jameson, P. E.
- 1843—J. Coil, circuit rider. R. Laughlin, P. E.
- 1844—William Lynch, circuit rider. Gideon Martin, P. E.
- 1845—Moses Tichenel, circuit rider. Gideon Martin, P. E.
- 1846—S. R. Dawson, circuit rider. Moses Tichenel, P. E.
- 1847—Benjamin F. Sedgwick circuit rider.
- In July, 1848 Palatine Circuit was formed under the West Va. Conference at Wheeling and Morgantown District.
- 1848—Moses Tichenel reported that Morgantown District received \$108.00. 503 white and 5 colored. Conference held at Wheeling, July 5th to 12th. Bishop Leonidas L. Hamline. B. F. Sedgwick and Moses Tichenel, circuit riders.
- 1849—Palatine Circuit. Circuit rider, Asa Hall. B. F. Sedgwick, P. E. Conference held at Clarksburg, Oct. 19, 1849. Bishop Beverly Waugh. In Morgantown District. 604 white and 9 colored.
- 1850—Conference at Parkersburg. Palatine Circuit. J. L. Clark and a supply, John Francisco. Conference held at Parkersburg June 5, 1850. Bishop Edmund S. Janes. In Morgantown District. 566 whites and 8 colored.
- 1851—Conference at Charleston June 4, 1851. Bishop Thomas A. Morris. 618 white and 6 colored in District. J. L. Clark and John Francisco, supply, Palatine Circuit. The first Quarterly Conference at Diamond Street Church was held August 9, 1851, with about 40 members present. 300 persons enrolled in Sunday Schools of the Circuit.

- 1852—Conference at Morgantown. Bishop Matthew Simpson. H. Z. Adams, P. E. Morgantown District. Palatine Circuit, J. L. Clark and Benjamin Ison.
- 1853—Conference at Weston, Bishop Osman C. Baker, June 8, 1853. H. Z. Adams, P. E. Palatine Circuit, Jesse Craig, Circuit Rider. His salary was \$355.00 of which he collected \$297.27.
- 1854—Conference at Fairmont May 31, 1854. Palatine Circuit. Circuit riders, Benjamin Ison and J. M. Powell. H. Z. Adams, P. E. There were 5 local preachers. Eight Sunday Schools with 300 members. Collected \$64.30 missionary money.
- 1855—Conference at Wheeling May 30, 1855. Bishop Thomas A. Morris, Morgantown District—Gideon Martin, P. E. William Wilson, Palatine Circuit.
- 1856—Conference at Buckhannon—Bishop E. R. Ames. Gideon Martin, P. E. William Wilson, Palatine Circuit. C. D. Battelle, Associate. 224 whites and 3 colored. The conference began the male and female seminary, they state, at Palatine under Principal W. R. White, whom Francis H. Pierpont, President of Board of Trustees, secured from Virginia. This is mentioned next year, also, in the minutes, but we are convinced this was located on the other side of the river near where the Deveny Building is now located in Fairmont.
- 1857—Conference at Moundsville. Bishop Matthew Simpson. This year both Fairmont and Palatine were under the Clarksburg District. The famous Gordon Battelle was P. E. G. W. Arnold, circuit rider.
- 1858—Conference held at Charleston April 15th. Bishop Ames presiding. Palatine was in Clarksburg District. So was Fairmont Circuit. Gordon Battelle, P. E. G. W. Arnold, circuit rider.
- A report was made by the trustees of Morgantown Female Seminary. W. T. Willey, President.
- 1859—Fairmont and Palatine in Clarksburg District. A union was made of Palatine and White Day Circuits this year. Gordon Battelle, P. E. G. W. Arnold, circuit rider. Conference held at Parkersburg, April 20th, Bishop Morris, presiding, Sunday School report — 2 schools; 24 officers and teachers; 115 scholars; 1 Bible class. Expenses of the schools this year \$2.10. Morgantown Female Seminary reported on. Allegheny College also, Fairmont Male and Female Seminary. Gordon Battelle reported on North Western Virginia Academy at Clarksburg.

- 1860—At Morgantown March 14th, Bishop Scott presiding. In Morgantown District, J. Drummond, P. E. Reports on Allegheny College. W. T. Willey on Morgantown Female Seminary. North Western Virginia Academy at Clarksburg. Fairmont Male and Female Seminary in financial difficulties. W. R. White, principal, to act also as money raising agent, part time. Palatine and White Day, W. E. Williamson, circuit rider.
- 1861—March 15th Conference at Wheeling, Bishop Baker presiding. At Palatine, James S. Hall and W. E. Williamson, circuit riders. James Drummond, P. E. Report on Morgantown Seminary, Allegheny College, Fairmont Male and Female Seminary.
- 1862—Conference at Parkersburg, March 12th. Bishop Scott presiding. G. W. Arnold, P. E. Morgantown District. Palatine, M. V. B. White, circuit rider. The West Virginia conference was largely taken up by war discussion. There was quite a dissertation on this subject and the suffering of Methodist ministers who were loyal to the Union. They were named and it was told what was done to them by the southern sympathizers. Rebellionists were much condemned.
- 1863—March 18th at Fairmont, Bishop Morris, presiding. Palatine and White Day—M. V. B. White, circuit rider. G. W. Arnold, P. E. Biography of Gordon Battelle, who died as Chaplain in the Union Army, was given. "Our confidence in President Lincoln and his cabinet is undiminished and we fully believe that under God their true patriotism will finally triumph, the union be preserved, peace restored, traitors punished, and 35 stars grace the blue field of our national flag, which shall forever wave in triumph over our redeemed nation." "That the war waged by the south is wicked, cruel, and unjust," "That we tender to the president of the United States our prayers and support in every lawful way by which we can aid him in suppressing this wicked rebellion."
- Palatine now had 294 members in the Circuit.
- 1864—Parkersburg March 16th, Bishop Morris, presiding. G. W. Arnold, P. E. Palatine, B. F. Rogers, circuit rider. Allegheny college reported on. North Western Virginia Academy now occupied as a hospital by the Union Army. Name recommended to be changed to West Virginia Academy, Clarksburg. Moses Tichenel

- was appointed to prepare a book on the war history of the conference.
- 1865—Wheeling March 8, 1865, Bishop Janes presiding. Palatine. C. Connor, circuit rider. A report was made on the state of the country by S. E. Steele, Secretary of the conference. He termed the south a traitorous foe. Moses Tichenel was chairman of the Freedmen's Aid Society. Report was made on Morgantown Seminary, Allegheny College, North West Virginia Academy.
- 1866—March 21st at Morgantown. Bishop D. W. Clark presiding. Palatine. C. Connor, circuit rider. J. B. Blakeney, P. E. Local preachers—White Day, J. Grub. Palatine—J. J. Davis. Report on the state of the country was made by J. L. Irwin. Gratitude was expressed for a great change in the nation. "As a conference, we desire to express our gratitude to Almighty God for the wonderful changes." "Wicked and unjustifiable rebellion" is spoken of. "Deep and abiding sympathy for widows and orphans of our soldiers." The ruler is prayed for. God is acknowledged in controlling destinies of the nation. However, no prayer is spoken for the South, its soldiers, its widows or orphans. Education — Fairmont, Allegheny College. Proposed institution at Ashland, Ky., and also Wheeling Female Seminary. Committee reported against tobacco.
- 1867—Conference met at Catlettsburg, Kentucky, March 14, 1867. Bishop E. Thompson presiding. Palatine—W. L. Hindman, circuit rider, and J. B. Blakeney, P. E. Local preacher—White Day, Joseph Grubb. Education reports on Allegheny College, Morgantown Female Collegiate Institute, Wheeling Female Seminary, N. W. Va. Academy.
- 1868—Conference met at Moundsville, March 11, Bishop C. Kingsley, presiding. Palatine, W. L. Hindman, Pastor. (now, for some time beginning to be called "pastor.") J. B. Balkeney, P. E. West Virginia Agricultural College is mentioned as being started by legislature. Morgantown Female Collegiate Institute. Local preacher, C. W. Swearingen—Palatine. Also mentions N. W. Va. Academy. Committee on tobacco—"It is in no way beneficial, injures us physically, mentally, morally, lessens our influence by its impoliteness and filth." There are 310 members on Palatine Circuit and there were 14 baptisms.

- 1869—Conference at Clarksburg March 11, Bishop E. R. Ames presiding. J. B. Blakeney, P. E, Morgantown District. Palatine—W. L. Hindman, Pastor.
- 1870—Conference met at Charleston March 10th, Bishop E. Thompson presiding. Palatine, W. D. Carrico, Pastor. In education: Wheeling Female College mentioned. Allegheny College, and West Va. University.
- 1871—Conference met at Parkersburg March 9th, Bishop D. W. Clark presiding. Palatine, W. D. Carrico, Pastor. J. Wesley Webb, P. E.
- 1872—Conference met at Wheeling, West Virginia, Bishop Matthew Simpson. Palatine, W. D. Carrico, Pastor. Fairmont was in Clarksburg District. Carrico was appointed in 1870 for Palatine and J. W. West was P. E. (Church Records).
- 1873—Edward G. Andrews, Bishop. Palatine, W. D. Carrico, Pastor. Minutes of Conference. But church records say Rev. W. H. Young was appointed to the circuit in 1873 and served 3 years. J. W. West, P. E.
- 1874—Conference in Fairmont in March. Bishop Levi Scott. Palatine Circuit, W. H. Young, Pastor. Church records say—Rev. Samuel Steele was appointed P. E., Morgantown District 1874. So we were back in that district.
- 1875—Conference held at Point Pleasant in March, Bishop Thomas Bowman presiding. Samuel Steele, P. E. of Morgantown District, W. H. Young, Pastor Palatine Circuit. Buckhannon offers \$3,239.00 and a desirable site for a College increased by a claim on U. S. Government for the use of Baxter Institute.
- 1876—Reverend J. B. Feather appointed to Palatine Circuit as Pastor. Bishop, Wm. L. Harris. (Samuel Steele, P. E.) Hugh R. Linn represented the Laymen. Conference held at Wheeling.
- 1877—Conference held at Grafton in March, Bishop Edward R. Ames presiding. Buckhannon offers now \$6,590.00 and Baxter Institute for a College. Also in October, 1877. Conference again held in Charleston, Bishop Levi Scott. Palatine—J. B. Feather, Pastor.
- 1878—Conference held at Parkersburg in October, Bishop Wm. L. Harris. Rev. J. W. Bolton appointed P. E. Rev. C. S. Allemong, Palatine Circuit Pastor. At this conference a committee was appointed to establish a conference seminary.

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- 1879—Conference held in October at Morgantown. Bishop Matthew Simpson. Palatine—C. S. Allemong on Circuit. Another conference seminary committee appointed.
- 1880—Conference held in October in Huntington. Bishop Jesse T. Pack. Palatine Circuit—John Conwell. Committee appointed to solicit subscriptions for conference seminary.
- 1881—Conference met at Moundsville in October. Bishop, Randolph S. Foster. John Conwell, Pastor, Palatine Circuit. This year Palatine was in Morgantown District and Fairmont was in Clarksburg District.
- 1882—Conference met in October at Clarksburg. Bishop Edward Andrews. John Conwell, Pastor, Palatine Circuit. His salary was \$450.00, of which he collected \$375.00.
- 1883—Conference met at Wheeling. Bishop William L. Harris. Rev. R. S. Welsh in charge with Fred Cottrill assistant, Palatine Circuit. Minutes say also J. Conwell helped. D. H. K. Dix was P. E.
- 1884—Conference met at Buckhannon in October. Bishop was J. M. Walden. Palatine Circuit, Thomas E. Galway and R. S. Welch, Pastors. Salary \$350.00. Collected \$246.00.
- 1885—Conference met at Charleston. T. E. Galway, P. E. Palatine Circuit, F. G. W. Ford. The entire properties were valued at \$4,800. Full members, 256; probationers, 7; local preachers, 2; children baptized, 1; adults baptized, 2; Churches, 3; Parsonage worth \$600. On the church property \$100 repair. Salary \$435. Collected \$360.00.
- 1886—Conference met at Morgantown in September. Bishop W. F. Mallalieu. Palatine Circuit, F. G. W. Ford, Pastor.
- 1887—Conference met at Parkersburg. Bishop Thomas Bowman. J. S. Boreman was appointed to the Circuit. He preached 6 months and then went west. This year the work was divided. Hough Houston, a local preacher, finished the work. The Circuit consisted of Palatine Hills, School House, Hoult Town, Pleasant Valley.
- 1888—Conference at Fairmont in September. Members 366. Bishop Randolph S. Foster. J. F. Chenoweth, P. E., Morgantown District. Palatine Circuit, J. P. McCormick, Pastor.

- 1889—Conference at Point Pleasant in September. Bishop Isaac W. Joyce. Minister, S. Eli Jones, Palatine Circuit, J. F. Chenoweth, P. E. Members 397. This year Hopewell and The Levels added to appointments.
- 1890—Conference held at Weston. Bishop Cyrus D. Foss. Palatine Circuit, F. H. J. King, Pastor. J. F. Chenoweth, P. E. Conference Seminary begins at Buckhannon.
- 1891—Conference held in September at Wheeling, W. Va. Bishop Henry S. Warren. Palatine Circuit, F. H. J. King. Fairmont in Clarksburg District; Palatine in Morgantown District. The Conference Seminary, Buckhannon, appealing for funds. D. L. Ash, P. E. 400 members on circuit.
- 1892—Conference in September at Huntington, Bishop Thomas Bowman. Palatine, J. A. Ash, and F. H. J. King, Pastors. The minutes of the conference say that S. S. White preached at Palatine Circuit; also, F. H. J. King, preacher.
- 1891-92—Palatine and Pleasant Valley were detached from Palatine Circuit and formed into a half-station. Because of local preachers, circuit riders, and presiding elders, local church minutes are some times in error as to who was the pastor appointed by the conference.
- 1893—Conference held at Grafton, Bishop James M. Fitzgerald. S. D. Tamblyn, minister. First minister for Palatine that is now Diamond Street with Pleasant Valley attached. G. W. White, supply. Rev. D. L. Ash, P. E.
- 1894—Conference held at Charleston in September. Bishop, Randolph S. Foster. Palatine, S. D. Tamblyn, pastor; G. W. White, supply.
- 1895—Conference at Buckhannon. Bishop Stephen N. Merrill. Palatine, H. B. Bowden, pastor. Assistant to be supplied.
- 1896—Conference at Moundsville in September. Bishop John F. Hurst. Palatine, H. B. Bowden, Pastor. Assistant, Alexander Justice.
- 1897—Conference at Morgantown September 28th to October 5th. Bishop, William F. Mallalieu. Palatine, George C. Shaw and Assistant A. S. Kelley, pastors.
- 1898—Conference at Mannington September 29th to October 3rd. Bishop C. H. Fowler. Palatine, George C. Shaw and A. A. Kelly, pastors.
- 1899—Conference at Parkersburg September 28th to October

- 3rd. Bishop Cyrus D. Foss. Palatine, Jeremiah Engle, pastor. Also, N. L. Baumgardner, pastor.
- 1900—Conference at Clarksburg September 26th to October 1st. Bishop E. Cranston. This year we were in Clarksburg District with Fairmont. Minister Jeremiah Engle for Palatine and Millersville, formerly Pleasant Valley.
- 1901—Conference at Fairmont in October. Bishop E. G. Andrews. O. D. King, Diamond Street Church, Clarksburg District.
- 1902—Conference at New Martinsville. Bishop H. D. Moore. Diamond Street, O. D. King, Pastor. Report on Diamond Street: "Both Diamond Street and First Church, Fairmont, are confronted with a grave problem. Our church edifices that not many years ago seemed ample for all our congregations, have within the last year or two become too small for our congregations, and during the winter and spring and well into the summer hundreds of people were turned away from the services of each of these churches.
- 1903—Conference at Wheeling, September 30th to October 5th. Bishop W. F. Mallalieu. Diamond Street, O. D. King, pastor.
- 1904—Conference at Grafton, October. Bishop C. H. Fowler. Diamond Street, O. D. King, pastor.
- 1905—Conference at Morgantown in October. Bishop Daniel A. Goodsell. Diamond Street, J. W. Roberts, pastor.
- 1906—Conference at Sistersville. Bishop John W. Hamilton. Diamond Street was in Morgantown District. Diamond Street, G. W. Bent, pastor. 447 full members.
- 1907—Conference at Huntington in October. J. L. Leech, Lay delegate from Diamond Street. Bishop Henry Soellmyer. Diamond Street, G. W. Bent, pastor. His wife, Mary Brown Bent, died April 7, 1907. J. S. Robinson, P. E. Bent had two children when wife died; a daughter age 12 and an infant 10 days old.
- 1908—Conference at Moundsville. Bishop David H. Moore, presiding. Diamond Street, J. K. Grimes, pastor. In 1908 there were 405 members at Diamond Street and 32 Christian Advocates subscribed for. J. S. Robinson, District Superintendent.
- 1909—Conference at Mannington. Bishop Luther B. Wilson, presiding. Diamond Street, J. K. Grimes, pastor. Andrew Sterling, a prominent Methodist, left this year \$5,000 to West Virginia Wesleyan Student Loan Fund, Board of Home Missions, state of New York, \$5,000;

- Board of Home Missions in Pennsylvania \$5,000; Diamond Street Church Stewards \$500.00 on interest; \$30 on pastor's salary until principal exhausted; \$3,000 to help rebuild church at Diamond Street; \$500 Memorial window in new church in memory of Joseph N. and Hannah Sterling.
- 1910—Bishop William F. Andrew presided at Conference at Clarksburg. Morgantown District. G. D. Smith, Superintendent. L. B. Bowers, pastor Diamond Street Church. The \$20,000 brick church at Diamond Street, ground broken April, 1910. Old church sold for \$3,600, which with subscriptions and legacies, gives \$15,000. Foundation completed at time of conference. 470 members.
- 1911—Conference at Charleston. Bishop Joseph F. Berry. L. B. Bowers, Pastor. First Church, Fairmont, dedicated September 24th by Bishop Berry. The new \$25,000 church at Diamond Street is completed and awaits dedication by Bishop Cranston the first Sunday after conference, October 5th.
- 1912—Conference at Elkins; Bishop Carl Cranston presiding. Diamond Street Church, L. B. Bowers, Pastor.
- 1913—Conference at Buckhannon; Bishop John W. Hamilton. Diamond Street, L. B. Bowers, Pastor. O. D. King, Superintendent.
- 1914—Conference at Fairmont in October. Bishop Charles W. Smith. Diamond Street, J. B. Workman, Pastor. O. D. King, Superintendent. Diamond Street redecorated interior of the church at a cost of \$600 and \$100 repairs on the parsonage. \$500 paid on old debt.
- 1915—Conference at Parkersburg. Bishop Carl Cranston. Diamond Street, J. B. Workman, Minister. O. D. King Superintendent. Repairs \$1500 on Diamond Street Church.
- 1916—Conference at Wheeling. Bishop Franklin Hamilton. Diamond Street, W. D. Reed, Pastor. O. D. King, Superintendent Morgantown District.
- 1917—Conference at Clarksburg. Bishop Franklin Hamilton. Diamond Street, J. E. Wells and W. D. Reed, Pastors.
- 1918—Conference at Huntington. Bishop W. F. McDowell. Diamond Street, J. E. Wells and W. D. Reed, Pastors.
- 1919—Conference at Morgantown. Bishop Edwin Holt Hughes. Diamond Street, J. C. Buckley and W. D. Reed, Pastors. Archibald Moore, Superintendent.
- 1920—Conference at Moundsville. Bishop Francis J. McCon-

- nell. Diamond Street, J. C. Buckley and W. D. Reed, Pastors.
- 1921—Conference at Charleston. Diamond Street, J. C. Buckley, Pastor.
- 1922—Conference at Fairmont. Bishop Charles Bayard Mitchell. Diamond Street, A. D. Craig, Pastor.
- 1923—Conference at Wheeling. Bishop Francis J. McConnell. Diamond Street, A. D. Craig, Pastor. Average attendance in Sunday School 460, 800 enrolled.
- 1924—Conference at Parkersburg. Bishop Francis J. McConnell, Diamond Street, A. D. Craig, Pastor.
- 1925—Conference at Clarksburg. Bishop Thomas Nicholson. W. M. Schultz, Superintendent. A. D. Craig, Pastor Diamond Street.
- 1926—Conference at Buckhannon. Bishop Francis J. McConnell. A. D. Craig, Pastor.
- 1927—Conference at Huntington. William J. Thirkield, Presiding Bishop. Reverend J. E. Bird, Pastor. Diamond Street. Wm. E. Schultz, Superintendent.
- 1928—Conference at Huntington. Bishop Herbert Welch. Diamond Street, J. E. Bird, Pastor.
- 1929—Conference at Grafton. Bishop Herbert Welch. Diamond Street, J. E. Bird, Pastor.
- 1930—Conference at Charleston. Area Bishop, Herbert Welch. Presiding Bishop, Ernest Richardson. C. Fred Anderson, Superintendent Morgantown District. J. E. Bird, Diamond Street Pastor.
- 1931—Conference at Fairmont in September. Presiding Bishop William F. McDowell. Resident Bishop, Herbert Welch. Morgantown District Superintendent, John L. Wolfe. M. C. Miles, Diamond Street Pastor.
- 1932—Conference at Moundsville. Bishop Adna Wright Leonard. John L. Wolfe, Superintendent Morgantown District. M. C. Miles, Diamond Street Pastor. Delegate to Annual Conference, J. C. Hupp.
- 1933—Conference at Parkersburg in September. Bishop Adna W. Leonard. Morgantown District John L. Wolfe, Superintendent. M. C. Miles, Diamond Street Minister. Lay delegate to annual conference, J. C. Hupp.
- 1934—Conference at Thompson Church, Wheeling. Bishop Leonard, resident bishop. Bishop Titus Lowe, presiding. Morgantown District, John L. Wolfe, Superintendent. Diamond Street, M. C. Miles, Pastor. Delegate to annual conference, Ralph Hawkins.
- 1935—Conference at Huntington. Bishop Adna Leonard, resident and presiding. Morgantown District, S. C.

- Jones, Superintendent. Diamond Street, Rowland Aspinall, Pastor. Lay delegate, J. C. Hupp.
- 1936—Conference at Huntington. Bishop Adna Leonard, resident and presiding. Morgantown District, S. C. Jones, Superintendent. Diamond Street, Rowland Aspinall, Pastor. Lay delegate, Wayne L. Meredith.
- 1937—Conference at Clarksburg. Adna Leonard, resident bishop. Bishop Wallace E. Brown, presiding. Morgantown District, S. C. Jones, Superintendent. Diamond Street, Rowland Aspinall, Pastor. Lay delegate, Wayne L. Meredith.
- 1938—Conference at Morgantown in September. Bishop Adna Leonard. Morgantown District, S. C. Jones, Superintendent. Diamond Street, Rowland Aspinall, Pastor. Lay delegate, Wayne L. Meredith.
- 1939—Conference at Fairmont in September. Lay delegate, Wayne L. Meredith. Fairmont District, H. W. Ware, Superintendent. Rowland Aspinall, Minister. Name changed this year, after uniting conference, to Fairmont District instead of Morgantown District.
- 1940—Conference at Charleston in September. Bishop, James H. Straughn. Fairmont District, Diamond Street, Rowland Aspinall, Pastor. Superintendent, H. W. Ware. Lay member, J. C. Hupp. Membership reported 820.
- 1941—Conference at Huntington in September. Bishop, James H. Straughn. Lay member, J. C. Hupp. H. W. Ware, Superintendent. Diamond Street, I. S. Middaugh, Pastor.
- 1942—Conference at Clarksburg in September. Bishop, James H. Straughn. Lay member, J. C. Hupp. H. W. Ware, Superintendent Fairmont District. Diamond Street, Rev. I. S. Middaugh, Pastor.
- 1943—Conference at Charleston in September. Bishop, James H. Straughn. Lay member, J. C. Hupp. H. W. Ware, Superintendent. Diamond Street, Rev. I. S. Middaugh, Pastor.
- 1944—Conference at Parkersburg in September. Bishop, James H. Straughn. Fairmont District, Lay member, J. C. Hupp. M. C. Miles, Superintendent. Diamond Street, I. S. Middaugh, Pastor.
- 1945—Conference at Charleston in September. Bishop James H. Straughn. J. C. Hupp, Lay member. Superintendent, M. C. Miles. Minister, I. S. Middaugh. Membership 1043. Carillonic Bells purchased for \$3200.00.

- 1946—Conference at Wheeling in September. Lay member, J. C. Hupp, Diamond Street. Superintendent, Wm. E. Craig. Minister, I. S. Middaugh. Members 1134.
- 1947—Conference at Clarksburg in September. Bishop James H. Straughn. Diamond Street, J. C. Hupp, Lay member. W. E. Craig, Superintendent. A. Coleman Brown, Minister.
- 1948—Conference at Huntington. Bishop Lloyd C. Wicke. Superintendent, W. E. Craig. Minister, A. Coleman Brown. J. C. Hupp, Lay member. The new evangelism has made considerable progress in Diamond Street Church. Under the work of I. S. Middaugh, the church gained some four hundred members, through going out after them in a visitation campaign. There has been a campaign for furthering the membership, the giving for world evangelism, a million dollars for pensions for old ministers in West Virginia, and other forward steps arranged within the conference and in Methodism at large.
- 1949—Conference at Charleston, Sept. Superintendent, W. E. Craig. Bishop, L. C. Wicke. Minister, A. Coleman Brown. J. C. Hupp, Lay member. The conference to be held June, 1950, on account of Ministerial graduates who desire to be placed at commencement time, and for which reason we are losing some of them.
- 1950—Conference at Charleston, May. Rev. A. Coleman Brown, Pastor Diamond Street. W. E. Craig, Superintendent. Lloyd C. Wicke, Bishop. J. C. Hupp, Lay member.
- 1951—Conference at Charleston. Bishop, Lloyd C. Wicke. Minister, A. Coleman Brown, replaced by Eugene Modlin. Superintendent, Dr. W. E. Craig. Lay member, J. C. Hupp. Diamond Street Church has considerable property. The old parsonage and a brick house with two apartments, as well as an old building on a lot next the church, are all rented. It is likely that within a few years a movement will begin to build a church and parsonage together, enlarging the church and doing away with any rented properties. The church has space for a good plant, and is well located. Special building arrangements should be considered for young people. The Church School plant and equipment are out of date. However, the new Educational program will sooner or later be better developed. When it is, there will be a new impetus to Religious education throughout Methodism, requiring new equipment.



THE McELFRESH SUNDAY SCHOOL CLASS JUNE 17, 1951

First Row (left to right)—Eva M. Hunt, Anna S. McElfresh, Henri J. McElfresh, Pleasant Brown, Dr. A. Coleman Brown.

Second Row—Florence Garlotts, Laura Haney, Katy White, Stella Bartlett, Minnie Baker, Anna Powell, Amanda Steele.

Third Row—Ona Radabaugh, Lucy May, Ida Falkenstine, Minnie Springer, Dale Starn, Elzena Brown, Iva Radcliffe, Pearl Hutchinson.

Fourth Row—Bessie Stealey, Pearl Little, Grace L. Harr, Carrie C. Satterfield, Mary C. Holmes, Clara Wilson, Anna Stiles, Floral L. Malone, Florence M. Owen, Iva DeVault.

Fifth Row—Bertha Williams, Dessie M. Reaser, Mary West, Mamie Marple, Ora Criss, Helen Smith, Ella Miller, Bertha Parker, Lottie Heeter, Anna Combs.

Sixth Row—Margaret Pitman, Waneta Stanley, Nora Heater, Linna R. Johnson, Ola May, Dora A. Carpenter, Lillie A. Ford, Lessie L. Tichnel, Nettie Meredith, Ella Ball, Margaret H. Gilhart.

The only class that has the same teacher who taught it in the old Church.



DIAMOND STREET METHODIST YOUTH CHOIR

MRS. RUTH BOWER, Choir Director

MISS KAY WILSON, Pianist

MRS. LUCY MAY, Choir Mother

First Row (left to right)—Nancy Harsh, Sandra Cutlip, Barbara Lambert, Nell Baxter, Julia Hudson, Marlene Jones, Joyce Ann Kerns, Mary Donham, Norma Conrad, Judy Groves, Barbara Springer, Alice Garlow, June Spiker, Donna Doyle, Beverly Baker.

Second Row (left to right)—Lucy May, Robert Nicholson, Robert Stebbins, George Rider, D. R. Baker, L. P. Prunty, Raymond Linn, Kay Wilson, Elizabeth Booker, Janet Cross, Joan Edward, Estaline May, Donnie Toothman, Glenn Cross, Mrs. Ruth Bower.

FROM A THESIS BY SHERIDAN WATSON BELL AT
W. VA UNIVERSITY—1934

This thesis mentions a number of interesting items and we repeat some of them here. (Notes by J. C. Hupp.)

The Circuit Rider carried Methodism to all parts of the frontier. He was a welcome educator in his day. The Presiding Elder of a later day still carried religion to isolated homes. The foremost spokesmen of the Methodist group against slavery and most active in the Union cause prepared a pastoral address at the annual conference of the Methodist Episcopal Church at Morgantown in 1860. They were Gordon Battelle, James Drummond, and Moses Tichnell. The Methodist Episcopal Church aligned itself with the Western Virginians. Two Presiding Elders in the Monongahela Valley that supported courageously the Union cause were Gideon Martin and Gordon Battelle. (Note: both served as Presiding Elders over Palatine Circuit). Battelle lost his life in the Union Cause. Rev. M. V. B. White (Note: another Palatine circuit preacher) wrote courageously before the war: "The patriotism of loyal people in Western Virginia is fully aroused. The day for talking has given place to action—for quelling the rebellion and driving out traitors. Two companies have already gone from this county and now volunteers are passing through here every day and night. Another minister, L. Park at Evansville, has enlisted. We of the body of ministers feel like putting down this ungodly rebellion but do not feel like leaving our work until it is absolutely necessary, for we think we can do more good here at present by using our influence as patriots and Christians."

Rev. James S. Hall, while preaching in the Evansville circuit: "The people here want no traitor preacher among them, and some think they ought not to be allowed to preach in the United States." Note: Rev. Hall preached at Diamond Street.

The Methodist conference at Parkersburg took strong action against the rebellion in its resolutions and sent them to the department of state. The Secretary of State, William H. Seward, made reply and this reply was incorporated in the minutes of the proceedings of the Fairmont Conference in 1863. At this conference it was stated many preachers had been driven out, killed, or had found it best to join the army. Their homes were burned and possessions stolen. The conference expressed its loyalty to the Union cause.

The Christian Advocate, upon the action of Congress creating a separate state of West Virginia, stated, "Methodism has saved Western Virginia to the Union." Historian James M. Callahan wrote, "The ministry of the Methodist Episcopal Church was solidly against slavery and in favor of the creation of a new state, and likewise the entire rank and file of the laity and the church."

(Note—And yet several early Methodists of Fairmont held slaves and at least one Methodist minister).

The leaders of the West Virginia movement were mainly church leaders. Waitman T. Willey was the outstanding political leader and a prominent layman of the Methodist Episcopal Church. There is every indication that the clergy kept spurring the leaders on toward disruption with the Richmond Government after the Richmond secession convention.

(Note—Francis H. Pierpont of Fairmont was the governor of the reorganized government and Daniel Posley, born at Palatine November 3, 1803, was elected the first Lieutenant Governor—but was not living at Fairmont at this time.)

Arthur I. Boreman, president of the second Wheeling convention, was a Methodist. Francis H. Pierpont was a member of the Methodist Protestant church. Of the 37 men who met at Wheeling November 29, 1863 for the purpose of creating a dignified responsible state out of the western territory of Virginia, although the number finally increased to 61 members, 7 were ministers of the gospel of the Methodist Church.

(Note—Moses Tichnell (Palatine Circuit) was a member of the second Wheeling convention, and was on the committee to express in 1864 to Governor Boreman congratulations on establishment of the Commonwealth of West Virginia.)

(Note—The Methodist Episcopal church of Shepherdstown, West Virginia was claimed both by the southern and northern sympathizers, the southern group in the Baltimore conference functioned separately from the northerners until 1866 and then joined the M. E. Church, South. Both groups claimed to be the rightful owners of the church and parsonage. The matter was carried to the courts after the war and then settled in favor of the M. E. group. They both moved into the parsonage and boarded up the space between them. The fight was so bitter that as late as 1911 a motion of mine to invite the M. E. South Epworth League and return their visit, was lost and laid on the table.)

FROM THE METHODIST EPISCOPAL TIMES

Parkersburg, August 28, 1895

Dr. James L. Clark, D. D., in his Serial Biography.

Born February 12, 1814

Palatine Circuit—1850-1851

At the close of my time at Kingwood circuit, the Conference was held at Parkersburg, June 5, 1850, Bishop Janes, presiding. During the session of the conference, my presiding Elder came to me with an inquiry from the Bishop to know whether, in view of the state of things existing in Palatine circuit, I would be willing to go there, stating that the people of Sheldonsport Circuit had petitioned for me and that I was down for that place, and that I would not be taken up unless I would consent to it. That I would have a hard year of it on Palatine, but that at the end of the year I would be released. I sent my reply to the Bishop, "That if in his judgment I was the man for the work to be done and the difficulties to be met with, I was willing to go," and the appointment was made.

The history of the case was as follows:

Brother S had traveled the circuit and, as he was a Mason, he lectured in favor of secret societies. Brother T traveled a circuit on the opposite side of the river, but lived in the bounds of the Palatine circuit, and he was opposed to secret societies and preached and lectured against them. When a change was made in the appointments, Brother S and Brother T were exchanged and they kept up a constant warfare on this subject until they had the people arrayed against one another and strife and ill feeling prevailed all over the circuit.

Another difficulty grew out of the parsonage. They had built or bought a small parsonage in the country, nine miles from Palatine and about the same distance from Morgantown. The circuit extended beyond Morgantown across the Cheat River to the Pennsylvania line. In the winter during protracted meetings when the preacher must of necessity be away from home, his family had to be left there without any near neighbors to look after their welfare, and the result was the preachers would not live in such an out of the way place, and as a consequence the circuit would not allow them any table expenses, and that made a difficulty between the preacher and the people.

Another difficulty existing, was that the lower end of the circuit toward and beyond Morgantown, furnished the greatest

amount of support for the preachers, and the upper end governed the work and controlled the circuit. In the upper end the members of the quarterly conference held a single office, at the lower end the offices were doubled and in one case one member was a leader, an exhorter, and a steward, but only one vote.

The object of my appointment, as communicated to me, was for the purpose of healing up the difficulties existing among the members, to sell the parsonage, and to take the initial step for the division of the circuit. The accomplishment of this would require, head work, heart work, and knee work.

There was no junior preacher appointed by the Bishop for the circuit, partly for the reason that he had no young man that he was willing to appoint where so many troubles existed, partly for the reason that in the bounds of the Monongalia Circuit there was a young man who had traveled in our conference until his health failed, and it was hoped he could be obtained as a supply. Bro. Wilson would have been a valuable colleague, but his health would not permit him to take the work.

I was advised not to go to the parsonage to live, but to move to Morgantown, which I did. In passing round the circuit I found that brother John Francisco had been employed on the circuit fifteen years ago, and during the revivals of that year had taken into the church many of the best and most prominent members. From what I heard I came to the conclusion that he was my man. On my return to Morgantown I spoke to my Presiding Elder about it. He said that he had sent him to Brandonville Circuit as the second preacher, but he was going to Brandonville quarterly meeting on Saturday and if they were willing to make a change he would get him for me. When he reached Brandonville the official members said to him, that they were afraid that they could not pay two preachers, and if he could get a place for brother Francisco, the local preacher would fill up the Sunday work. So I obtained brother Francisco and was not disappointed in my expectations of help from him in settling the numerous difficulties on the circuit. He had taken many of them into the church and had great influence over them. As he preached and talked and prayed with them, he would say, "Now my precious dears, you will have to settle these difficulties and put everything that is wrong away, or Jimmy will have to straighten you out." Thus he went before and I followed the same line

with entreaty and prayer and the difficulties vanished, enmity gave place to love, and all were brought into harmony and good will to one another and without a single church trial, by the Grace of God, the way was effectually prepared for an extensive revival. Thus by the assistance of Divine Grace, one part of the unpleasant work I was sent to do was successfully accomplished.

Another part of the work was to get the quarterly conference to request the division of the circuit, to order the sale of the parsonage, and to get rid of that bone of contention. This required tact, as the upper part of the circuit controlled the quarterly conference, and was opposed to the measure. I prepared my plan of action and posted the lower part of the circuit in regard to it. We were to keep quiet and say nothing until the time came. We were to get the third quarterly conference on the lower part of the circuit, where but few members of the upper would attend. We succeeded in getting it at Pierpont's church five miles beyond Morgantown, and, as we expected, there were but few of the upper end there, and the lower end had their way for once. A resolution was passed requesting the Bishop to divide the circuit at White Day Creek, which was the line dividing Monongalia and Marion counties, and gave nearly the same number to each end of the work. The dividing line was drawn just where the interests of the people were divided. On the Marion side they went through Palatine to Fairmont to attend church and frequently did their trading in Palatine.

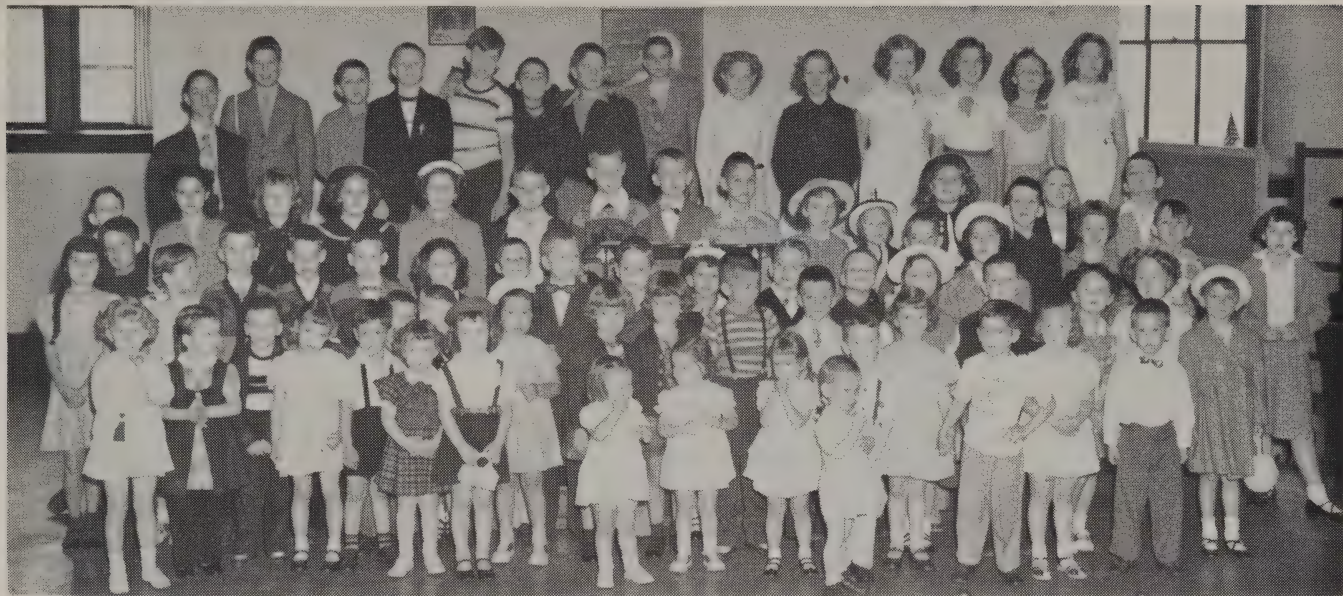
As the people on each side of this line had to go to these points, they could easily take their preachers the supplies of grain and vegetables and meat which they needed. When the official members of the upper end of the circuit heard what had been done, they determined at the fourth quarterly conference to undo it.

The conference also ordered the sale of the parsonage and the division of the money equally between the two circuits. When our official brethren of the lower end heard of the threats made by the upper end they began to despair of the accomplishment of their object in the division of the circuit, but I said to them: "Don't be discouraged, pray in your tents, and keep your powder dry." We have the Presiding Elder on our side, and I have a plan and if we work it will succeed. There is a man from the upper end coming up for a license to preach and the upper end intend to oppose his obtaining a license, not because he is not qualified nor is not a good

young man, but because they say he left the Presbyterians and joined us in order to get a license. Now, I will tell you my plan; I will get the Presiding Elder to attend to all the other business of the fourth quarter and bring up that item last of all. The quarterly conference will commence an hour before preaching time, in the afternoon, and when his case comes up we must all be ready to make long speeches on it, and consume time until the congregation is assembled and the question will be put, and a motion made to adjourn, and we will adjourn without reaching the resolution of the preceding conference. When the quarterly conference met the plan was fully carried out, and before we reached the vote on the brother's license the congregation had gathered, and the preaching hour had arrived. The question was put, the brother was licensed, and the quarterly conference adjourned. The brother who was then licensed was afterwards received into the conference. He died happy and A. R. is now in heaven.

The difficulties being all settled and the church in good spiritual state, we commenced our meeting in November at Satterfield's. The church was on the farm of brother Satterfield whose house was the home of the preachers. During the progress of the meeting the spirit of God was poured out copiously upon the people. Believers were convicted and sinners were powerfully converted. From this meeting the work of God spread all around the circuit until over four hundred were converted. "Rev. Clark told of many instances of conversions and other events while on the Palatine Circuit."

"We had a glorious Revival at Hoult Town on the River three miles below Palatine. We had a local preacher at this place named Guisman. He was one of the best managers of Revival meetings I ever saw."



CHILDREN'S DEPARTMENT OF SUNDAY SCHOOL.

Beginners—Marilyn Mason, "Dee" Williams, David Toothman, Joyce Bush, Ronnie VanGilder, "Mike" Zinn, "Mike" Hughes, Joyce Ann Jeffers, Johanna Ford, Janis Manley, Paula Jo Downey, Ann Manley, Harry Wilson, Jr., Dickey Harden, Nancy Ford, Harold Turner, Judy Criss, Rebecca Turner, Ronnie Goodwin, Bill Martin, Nancy Downey, Mary Jo Vincent, Pat Merrifield, Robert Vincent, Sandy Wilt, Charles Vincent.

Primary—Sue Singledecker, Linda Stansberry, Penny Friend, Sandy Friend, Carolyn Friend, Joe Brand, Donald Ray Williams, Richard Goodwin, Kermit Bias, Barbara Wilt, Robert Turner, Arthur Bolyard, Hurford Bolyard, Paula Ford, Jon Bush, Rebecca Ford, Sue Butcher, Paul Kuhn, Jr., Ann Zinn, Carolyn Springer.

Junior and Intermediates—Mike Delagatti, Eddie Friend, Vaughn Turner, Robert Harris, Richard Henderson, Skipper Delegatti, Howard Jones, Brenda Kuhn, Janet Knight, Jean Brand, Joyce Steele, Betty Prunty, Eugene Bondy, Eddie Carpenter.

SOME MINISTERS AND SUPERINTENDENTS OF DIAMOND STREET CHURCH

Gordon Battelle

We are sure he did not preach for Diamond Street, but he was our District Superintendent. The minutes show that sometimes Palatine was in Morgantown District and sometimes in Clarksburg District. Many times East and West Side Fairmont were in different Districts.

He was one of the most able men in West Virginia. Born in Washington County, Ohio, in 1814. He attended Marietta College and then later Allegheny College. He graduated in 1840 and received his D. D. degree from Ohio University at Athens in 1861. He took charge of Asbury Academy at Parkersburg, which was under the Ohio Conference. In 1843 he took charge of The Northwestern Virginia Academy at Clarksburg, West Virginia. He became an elder in 1851. He preached at Fourth Street Church, Wheeling, West Virginia, and in 1855 became Presiding Elder of the Clarksburg District. He was the head of the delegation in 1860 that went to General Conference.

October, 1861, he was appointed by Governor Pierpont to visit the military camps in Western Virginia and report on condition of volunteers in reference to health, food, and clothing. While on that mission he was elected a delegate to the Wheeling Convention to form a Constitution for West Virginia. In 1861 he was appointed to the Chaplaincy of the First Regiment of West Virginia Volunteers.

Gordon Battelle died of fever while serving as Chaplain in the Union Army. He left a mark on the state in both Civil and Church circles. Battelle District, Monongalia County, is named for him.

Frederick G. W. Ford

He was born in Hardy County, W. Va., February 3, 1833. Died February 27, 1921. He spent three years in the union army as a volunteer. He was a first and second lieutenant, and captain of Co. F of the 15th West Virginia Volunteer Infantry. He was in the engagement at Appomattox at the end of the war, April 9, 1865. He came out without a wound.

Benjamin Ison

Reverend Benjamin Ison was born November 12, 1824 at New Dale, Shropshire, England, and died in Washington, D. C. in 1901. He was converted at the age of 16 and joined the Wesleyan Methodist Society. He was licensed to preach a year later. At the age of 20 he came to America, arriving October 17, 1844, and connected with the Liberty Street M. E. Church in Pittsburgh. He filled a number of pulpits there that winter.

In July, 1845, he went into the Pittsburgh conference, on probation, and was sent to Weston circuit in West Virginia. His next appointment was the Beverly circuit. When the Pittsburgh conference was divided and the West Virginia conference formed, he went with the new conference. He preached at Lumberport, Pruntytown, Palatine, Parkersburg, Wheeling, and elsewhere over the state. In 1850 he married Ellen E. Robinson of Taylor county. He was a delegate to the General Conference. In 1891 he visited England and while he was gone West Virginia University conferred the D. D. degree on him.

W. D. Carrico

He was born June 30, 1822. Died at Barracksville, W. Va., March 23, 1909. His first wife, the mother of 4 children, died about 1876. His second wife was Lovina Kinnan. Brother Carrico was a plain, practical man and at the same time a very forceful preacher. He was a man of positive convictions and had the courage to stand by them.

T. E. Galway

He was born in Washington, Pa., in 1851. He joined the M. E. Church at Bartleyville, Pa., in 1868, and united in marriage with Ellen Virginia Liston in 1869. For some years he resided at Oakland, Maryland, then removed to Grafton, W. Va., where he resided until he joined the West Virginia conference in 1883. He served as minister in Burton, Palatine, Hartford City, Triadelphia, and East Huntington. He was appointed to Davis, W. Va., but died soon after conference of typhoid fever. He was buried at Grafton, W. Va. He was a delightful preacher, careful in preparation, always serious. He was pleasant and agreeable in social life, a good listener, and an interesting talker. His mind was alert and cultivated. His appearance commanded attention in the pulpit. He was a self made man. His language was well chosen, his preaching able, attractive, and convincing.

William E. Williamson

He served his last charge in the West Virginia conference at Buckhannon and transferred to the Central Illinois conference in 1870. He filled a number of charges in our church, then entered the new Reformed Episcopal Church and remained there but a few years. Then he went into the fold of the Presbyterian church, where he preached for many years. He preached 52 years in the three churches. He died in 1906 in Illinois. His funeral service was conducted by his two sons, Rev. C. H. Williamson of Memphis, Tennessee, and Rev. C. D. Williamson of Los Angeles, California, both Presbyterian ministers.

Calvin Conner

He was born in Athens County, Ohio, in 1819, was converted at the age of 15, joined the church about the same time, and was admitted on trial in the West Virginia Conference in 1850. He was married to Elizabeth Collins, September 12, 1839, by whom he had six children. His wife died, and he married Margaret Guthrie of Wheeling, West Virginia, in 1870. She lived with him 16 years. He left word to his fellow workers, "Tell my brethren of the Conference I died at my post; Praise the Lord; sing, sing, Hallelujah!" To his wife, he said, "Trust in the Lord. He will take care of you." He died at Greenwood, West Virginia, and was buried there. He served the church for 29 years. For seven years he was on the superannuated list at Moundsville, West Virginia. He was injured from a fall at Round Bottom, south of Moundsville, while attending a dedication there. He did not recover from this fall.

S. Ernest Jones

He was born in 1846 in Guernsey Co., Ohio. He entered the conference in 1874. After serving a number of charges and a term in the Wheeling District, he transferred in 1894 to the New York Conference. His pastoral record was excellent here up to 1905 when he was made Chaplain of Sing Sing, a place that he filled for many years. His last reported residence was Ossining, N. Y. He died in 1920. His daughter, Betty Jones, was a deaconess of the Methodist Church.

John L. Irwin

John L. Irwin was born in Huntingdon, Pa., January, 1812. He died of typhoid-pneumonia in Fairmont, April

26, 1871. He was converted at the age of 18. He was admitted on trial at the Pittsburgh conference, 1831. He first preached in Somerset circuit, then Harrison and Monongalia. In 1834 he was transferred to the Missouri conference, and traveled the Boonville circuit. In 1835 he was sent to the Indian Mission District and traveled the Creek Indian circuit, among the Creek Nation of Indians. He then preached in Arkansas and later to Pennsylvania again, when he preached in Pennsylvania and West Virginia. In 1852 he was commissioned and became a chaplain in the U. S. Army, where he served until July 3, 1865. He was twice captured and was sent to Libby Prison. He seems to have been an outstanding minister.

Gideon Martin

Gideon Martin was a brother to Alexander Martin, President of West Virginia University. Gideon was District Superintendent, at one time, for Diamond Street Church. He was an old fashioned Presiding Elder and pastor. It was a trial to hear him read a hymn, in his heavy, solemn voice, with the inflections he would use. He was a lover of the weed and a confirmed smoker. It was a great comfort to him when pastor of the Thompson Church, Wheeling, on Wheeling Island that one of the leading officials, Mifflin Marsh, was a cigar manufacturer. Doctor Martin was a frequent visitor at this place of business, and brother Marsh always remembered him generously if he failed to call. He was Chaplain of the 15th Regiment West Virginia Volunteers organized at Independence, August 22, 1862. The Regiment saw active service in the Shenandoah Valley.

William H. Young

He was born in 1846 in Upshur county. He died in Middlebourne, Tyler county, in 1884. He was converted at the age of 14 and was early impressed with the duty of preaching the gospel. Admitted on trial to West Virginia conference at Charleston in March, 1870. His first work was at West Milford. In 1872 he married Miss Elnonah McGhee of Harrison county. He was ordained Deacon 1872 by Bishop Simpson. Ordained Elder by Bishop Scott at Fairmont in March, 1874. He preached over northern West Virginia including the circuit of Palatine.

Joseph B. Feather

Wilding says, "Joseph B. Feather was of German extraction, a good, solid, sensible, lovable man. He was my pastor for a time. When I was ready to go to my first circuit, I bought his saddle bags and used them for years. I finally gave them to one of the circuit riders on my District when I was Presiding Elder. I am sorry I did not keep them."

He was born November 20, 1833 and died August 15, 1920. He married Mary Atkinson of Charleston and later married again after her death.

George W. Bent

He was born in Gilmer county, W. Va., November 10, 1850. He died in Huntington, W. Va., December 22, 1914. He attended Glenville Normal School and a college at Lebanon, Ohio. Taught school in Gilmer and Ritchie counties. He was Superintendent for the Methodist Church in Huntington District. Married Mary L. Brown of Monongalia county. His wife died while he was minister at Diamond Street Church.

H. Z. Adams

H. Z. Adams was Presiding Elder when Diamond Street was on a circuit. Wilding says: "He was one of the rugged characters of the period of 1844 and after. His name is well remembered by the old people of this valley (1926). He was born in Amelia county, Virginia in 1807 and closed his eyes in Orange county, California in 1891. He was a man of large frame and giant strength, and could fight if need be. The "lewd fellows of the baser sort" became impressed with this idea and usually let him alone. It is related that one Sunday evening, near Charleston, some turbulent roughs had agreed to disturb his services and ill-treat the preacher. Adams had heard of it and as he arose to announce his text he stretched out his long arms and shook those great bony fists, and as he did it he slowly said: "I think God hung these fists on the ends of Adams' arms for a purpose and if this meeting is disturbed, God knows that he'll use them." It is sufficient to say that the meeting was not disturbed. He visited this conference when it met in Guayandotte in 1873. I heard him say in the Sunday morning love feast, "Paul says that he fought with beasts at Ephesus; I did the same on this very ground." He was a sturdy soul and

well suited to the day of his ministray. His bold handwriting records the early quarterly conferences in Diamond Street Church minutes.

Moses Tichenel

Moses Tichenel of the Palatine Circuit, who preached to our people before the building of the First Diamond Street Church, was well fitted for his times. He is described by Reverend George C. Wilding.

He was born in Preston county, Virginia, February 21, 1807, and died at his home in Rosemond, Christian County, Illinois, May 23, 1876, in the seventieth year of his life. He was converted and joined the church at 14 years of age. When nineteen he received license as a local preacher, signed by Thornton Fleming, Presiding Elder of the Pittsburgh District. His itinerant career commenced in 1828 under the presiding elder on Lewis Circuit. In 1829 he was received on trial in the Pittsburgh Conference and appointed to the Lewis Circuit John Talbott in charge. In 1830 he was at Woodsfield, Ohio; in 1831 Connelsville, Pennsylvania. In 1832 he was ordained Deacon by Bishop Emory and appointed to Middlebourne, W. Va. Circuit where he remained two years. In 1834 he was united in marriage with Miss Elvira S. Squires. He preached over the West Virginia Conference, served as District Superintendent until 1867, when he removed to Illinois for his health. There he later held a great revival. He returned to Fairmont in 1874, where he attended Conference. He died in Illinois in 1876.

His early surroundings were wholly adverse to a religious life. From the hands of an ungodly father he met with sternest opposition. His education in minor points was incomplete, but having been blessed with a native intellect above the average, and having a remarkably retentive memory, by the dint of perseverance and industry, he arose to eminence among his brethren both in the ministry and laity. He was loyal to church and government and contributed in no small degree to the welfare of both at the time of our sorest conflict (the Civil War) firmly and fearlessly standing for the right. As a public speaker, he was fluent, earnest, and at times eloquent, moving the masses at will or pleasure. Through his ministry hundreds, possibly thousands, have been led to the Savior.

Wilding says elsewhere, "Some of our specially fearless and outspoken preachers, the confederates desired to capture and

take South to their prisons. Among these was Moses Tichenel. One beautiful Sunday in early summer he was about ready to begin preaching services in a little church not far from Grafton. The church was built on a little hilltop. With the front door open, the preacher could see a long distance down the main road. It was a warm day and the doors and windows were wide open. The preacher arose and said, "It's a glorious day the good Lord has given us. I'm feeling unusually well, and I'm sure we'll have a good meeting if we are not disturbed by those confederate raiders. "But," glancing down the road, "I declare to goodness, there come the devils now. I commend you to God's care. Good bye." And, bulky though he was, he quickly tumbled out the big open window, ran to where his horse was hitched, and soon was galloping in the opposite direction before the coming confederates caught sight of him."

Moses Tichenel was a man of slight education but wide general reading, a large, powerful man of rare originality. At times his preaching was simply overwhelming. I was assured he was reared in a mountain distillery. At a session of the Conference in Fairmont he was chairman of the committee on tobacco, and he wrote and read the report. Instead of the usual report depicting the evils of the tobacco habit, he read a labored description of the plant, its discovery, and its progress through the nations of the world, its properties; and he told of what solace and comfort it was to poor burdened, troubled humanity. Imagine the effect of such a report on an average Methodist Conference.

In 1861 he was a delegate in the recalled session of the Constitutional Convention from Marion County that formed the state of West Virginia.

Jeremiah Engle

He was born in Philadelphia May 31, 1837. Died at Fairmont July 3, 1909. On February 11, 1867 he was married to Jennie Everett. He enlisted in the Civil War July 30, 1861; was Private to Co. D, 34th Regiment, Ohio Volunteer Infantry; was promoted to Sergeant Major August 15, 1861; to Second Lieutenant January 8, 1863 and was mustered out September 13, 1864. He participated in 33 battles. Preached in West Virginia. Served as missionary to New Mexico. He was well versed in church government. After preaching at Diamond Street Church, he took a supernumerary relation. In 1903 he was elected City Clerk in Fairmont. He was buried in Woodlawn Cemetery. A Settlement House in Fair-

mont was named for his wife, Jennie Engle. Rev. Engle's son, Harry Engle was Post Master in Fairmont, prominent Rotarian, and a good public speaker.

B. F. Rogers

He was born in Taylor County, Va., December 20, 1824. Died at Fairmont, W. Va., July 20, 1913. He had little education. His first wife was Sara Marcus. His second wife was Anna Maria Shinn. He was an inventive genius and received several patents. He spent his older years in Fairmont. His funeral was conducted from Diamond Street Church by T. C. Meredith and O. C. Phillips.

A. D. Craig—1874-1926

He received a part of his education in Juniata College and finished his college work at Dickinson College at Carlisle, Pa. He was received on trial in the West Virginia Conference in the fall of 1899 and into full connection in 1903. He held several charges: Milton 2 years; Central City, 6 years; Philippi, 4 years; Kingwood, 5 years; Cameron, 3 years; Andrews at Grafton, 2 years; Elkins, 2 years; Oakland, Md., 5 months, and at Diamond Street, Fairmont.

He was married to Miss Jessie Somerville in 1903. He had one son, George L. Craig. Reverend Craig was genial, a fine personality, a good preacher, a remarkable pastor. He was buried at Point Pleasant, West Virginia. He was very popular in Diamond Street Church.

John Conwell

He was born in Fayette County, Pennsylvania, in 1818. He was converted when a young man at the Old Martin Church in Monongalia County and in due time was baptised and received into the Methodist Episcopal Church. He soon felt that God was calling him to the Christian ministry. He entered the West Virginia conference in 1849, and was ordained a Deacon in 1852. He took a certificate of location in 1853 but he was readmitted in 1870 and ordained an elder in 1871 by Bishop Clark, after which he was assigned to the following pastoral charges in the order named: Buckhannon circuit, Philippi, Upshur, Frenchton, Palatine, Arnettsville, Worthington, Quiet Dell, and Worthington. He died in Palatine near Diamond Street Church in 1900.

George W. Arnold

He was born in 1823 in Virginia and began his ministry in 1851. He died in 1902. Transferred to Central Illinois Conference in 1870. He was a quiet, scholarly, Christian gentleman. He was principal for awhile of Morgantown Female Academy.

Jesse Craig

He was born in 1821 and closed his life in 1907. He transferred to the Iowa Conference in 1855 and did a good work there.

Francis H. Jennings King

Francis H. Jennings King was born at Ripley, W. Va., September 21, 1834 and died March 18, 1916. Joined West Virginia Conference at Moundsville 1857. Appointed at 50 consecutive annual conferences. Delegate to General Conference 1881. Married Rufina E. Wilson, January 20, 1861. Had seven children: Reverend William Wirt King of Grace Church, St. Louis, and Reverend D. W. King, brother, West Virginia Conference. Rev. Claude H. King was a nephew. Funeral held at Ripley, West Virginia.

FROM NEWSPAPER COLUMN

By J. C. H.

Rev. W. L. Hindman was the minister on the Palatine Circuit, now Diamond Street, from 1867 to 1870. Rev. Hindman's granddaughter, Mrs. Hattie Ross Marville, lives at 432 Wiley Street, Fairmont. (1950). Mrs. Marville has Rev. Hindman's old Hymnal and his family Bible.

Mrs. Marville also has a pillow cover on which are sewed the names of many Methodists of that time. Here they are:

Alcinda McElfresh, George B. Colter, Charles and Rebecca Swearingen, Emily Wilson, Elizabeth Morgan, Rev. W. L. Hindman, Mary Hindman (later Mrs. Ross, Mrs. Marville's mother), Rev. William Young, J. E. Ross, Mary Feather, P. L. Rice, A. J. Shields, Rev. Conner and wife, Sara Carpenter, M. M. Carpenter, John Houtt and wife, F. Satterfield, Isaac Courtney, Allen D. Crane, John S. Hill, S. F. Malotte, John Marsteller, Mollie Houtt, Lillie Houtt, L. E. Donham, Mary

Shinn, John Hawkins, E. Harden, Alice Wilson, Joseph M. Sterling, Dora D. Marsh, Edward Levell and wife, Wm. B. Miller, Rev. Tichnel and wife, William Scott and wife, Ann Carrico, Dr. Higginbotham, Lizzie Lanham, Grandma Lott, Allie Wilson, Hilary Boggess.

Mrs. Marville says her mother told her Rev. Hindman was once riding his horse on the circuit when his horse stopped. A ball of fire, evidently a meteor, came down some distance away and was so bright it stopped his horse. The early preachers endured many hardships. W. L. Hindman died March 17, 1877, while riding the Grave Creek Circuit in Marshall County at the age of 57. He was a man of exemplary life, quiet demeanor, walking closely with God and enjoying a very deep and rich Christian experience.

Silas David Tamblyn

He was born August 3, 1845, in Mitchell, Cornwall England. His parents were Nathan and Grace Tamblyn. He died at the age of 66 in Buckhannon, W. Va. Reverend Tamblyn was converted and received into the Wesleyan Society at the age of eight. He came to America at the age of 22 and engaged in Y. M. C. A. work in New York City. He later engaged in Home Mission work in Brooklyn at the "Five Point Mission" and at "Faith Mission." At the age of 30 he was licensed to preach, recommended by J. R. Daniels Dover, N. J. He attended school at Centenary Collegiate Institute at Hackettstown, N. J. and at Ohio Wesleyan. He came to West Virginia in 1881. That year he filled out the remainder of the conference year at Webster in Taylor County. He was admitted to the West Virginia Conference on trial and received into full membership two years later.

Rev. Tamblyn served the following charges: Webster, Canaan, Freemansburg, Buckhannon, Guyandotte, Terra Alta, New Martinsville, Diamond Street, Fairmont. He then retired and took up his residence at Buckhannon and spent the remainder of his years at that place.

Mrs. Tamblyn was Sarah E. Carper of Buckhannon. This minister's entire time was spent in going about helping those in need. He was everyone's friend and he had a host of friends. His funeral services were held by Rev. H. D. Clark assisted by Rev. L. E. Ressenger, District Superintendent, and about twenty other ministers. During the hours of the services all places of business were closed in the city.

Lengthy tributes appeared in the Buckhannon Republican and also in the Buckhannon Banner, by the editor, following his death..

Larkin B. Bowers

Reverend Bowers' name appears in Who's Who in America. Once when Charles W. Evans and J. Walter Barnes, both educators, were conducting an institute in Randolph County, W. Va., they remained all night with a family named Bowers. Both encouraged the two young men of the family to attend Fairmont State College. They came. One brother became a noted speaker, especially in the work against the liquor traffic. Larkin B. Bowers became a minister of the Methodist Church.

Reverend Bowers was born at Upper Tract, W. Va., in 1877; graduated at Ohio Wesleyan University; student Columbia University and at Union Theological Seminary, N. Y. City; D. D. Degree West Virginia Wesleyan College, and also at Ohio Wesleyan; LL. D., Oklahoma City University.

He was junior pastor on Pendleton Circuit, W. Va., pastor South Charleston circuit, Wyatt Charge, Buena Vista, Colorado, student pastor Zanesville, Ohio, Salem, W. Va., Y. M. C. A. work New York City, Anti-Saloon League Work, pastor Ronceverte, Diamond Street Church 1910-1914, District Superintendent Parkersburg District, member National Committee of Methodist Missionary Centenary Movement, President Kansas Wesleyan University, member of fifth Ecumenical Conference of Methodist Church at London, 1921, and sixth Ecumenical Conference, Atlanta, Georgia. He was a Mason and a Rotarian. He was killed in an automobile accident, while president of Kansas Wesleyan University, on an icy road on which he was driving at night. He was pastor of the Diamond Street Church when the new church was built and dedicated in 1911.

Mrs. Bowers was Virginia Smith of Tyrone, Pa.

J. E. Bird

James Edward Bird was one of Diamond Street's most loved preachers. He was an excellent organizer and spent a great deal of time finding personnel for the various church and Sunday School jobs. He was born in Kanawha County, W. Va., in 1869. He died in Beckley in 1948. He received his A. B. Degree from West Virginia Wesleyan College and his M. A. from Allegheny College at Meadville, Pa. Was granted his S. T. B. from Boston University School of Theology.

Was granted honorary degree of D. D. from his Alma Mater, West Virginia Wesleyan.

His appointments were: Point Pleasant; First Church, Weston; First Church, Clarksburg; Holden; Highlawn, Huntington; Thompson, Wheeling; Diamond Street, Fairmont; First Church, Beckley; Vienna, Parkersburg; First Church, Logan; East Beckley, from which he retired in 1942 and made permanent residence in Beckley.

Mrs. Samuels Bird was a consistent worker in these various churches.

M. C. Miles

He was born on a Kanawha County farm, educated in Kanawha County public schools, graduated at West Virginia Wesleyan College, attended Garrett Biblical Institute, Northwestern University Graduate School, and Union Theological Seminary. He received Degree of Divinity from West Virginia Wesleyan College. Mrs. Miles was Eva E. Parsons of Charleston, W. Va. Two sons are physicians, practicing in California. A daughter is a graduate and another son in college. He was a teacher in West Virginia high schools. He served student charges in West Virginia and in Illinois. Served as pastor Glen White 3 years; Beckley 5 years; Diamond Street 4 years; Huntington District Superintendent 6 years; Executive Secretary, W. Va. Board of Education 3 years; Superintendent Fairmont District 2 years; Warwood, Wheeling, at the present time. He was a delegate to Uniting Conference, Delegate to first General Conference of the Methodist Church, Delegate to first North Eastern Jurisdictional Conference. He stands out both as a teacher and minister, and is a natural leader. His name appears prominently in "Who's Who in Religion."

Rowland Aspinall

He was born in Bolton, England, and was educated in the English school system. He came to the United States in October 1921. He has had the following appointments in the West Virginia Conference:

Alma, 1921 to 1923; Mountain Lake Park, 1923 to 1927; Middlebourne, 1927 to 1929, Glen Dale, 1929 to 1933; Shinnston, 1933 to 1935; Diamond Street, 1946 to 1948; Spruce Street Church, Morgantown, 1948 to —.

He served as Secretary of the Conference for six years, Member Jurisdictional Conference 1944 to 1948, Ecumenical Conference, 1947, Member Board of Pensions, 1944, President of Pensions, Inc.

Rev. Aspinall was Secretary of the Rotary Club while in Fairmont, and was popular with the men. He is a good platform man.

I. S. Middaugh

I. S. Middaugh grew up in Western New York State and graduated at Cornell University. He spent four years in Agricultural extension work from West Virginia University. He taught in St. Mary's High School, W. Va. He then entered the ministry. His pastorates were at Pine Grove, Wetzel County; Assistant Pastor, Fourth Street Church, Wheeling; Mountain Lake Park 9 years; while at Mountain Lake Park he was executive secretary of the Allegheny Tableland Association, in cooperation with the Pittsburgh Chamber of Commerce and extension services of Maryland and West Virginia; Lauckport near Parkersburg 5 years; Diamond Street 6 years; and at Thompson Church, Wheeling, since 1947. At Wheeling he has been Chairman of the Board of Evangelism of Greater Wheeling Council of Churches, Chairman of the Committee of Oglebay Vespers, Chairman Board of Managers of Ohio Valley School of Religion, and President of the Methodist Ministers Association. Mrs. Middaugh was Lorene Taylor of St. Marys. Of their eight children, four are college graduates, one is near graduation, one has just graduated at Wheeling High School as president of the student body and with a four year scholarship at West Virginia University, and one is a sophomore at the University. This leaves one still in Junior High School 1951.

At Lauckport he built up two churches and united them. At Diamond Street he increased the active membership 50% in 6 years. In Wheeling the local paper published pictures of the great crowds coming into his church one Easter morning, the most that had come in at one time in any church in the history of the city. He is a diplomat, a fine pulpit preacher, and an outstanding man in the New Evangelism. Rev. Middaugh has been Chaplain of The State Society Sons of the Revolution in West Virginia and an officer in the Wheeling Chapter. He is a leader without appearing to be. From 1947 to 1951 he took in 322 new members at the Thompson Church, Wheeling, with a net gain of 184.



BOY SCOUTS AND LEADERS

First Row—Guy Kincaid, Richard Swisher.

Second Row—John Ice, Billy Sanson, Vaughn Turner, David Herrington, Frank Bicea, Jack VanPelt, Howard Jones, Jack Henderson.

Third Row—O. Perry Morgan, Hartzell Jones, Dr. Coleman Brown, Harry Loudin, Lewis Dicea, James Cain, Charles Deavers, James R. Meredith, Fred Davis, Thomas Loudin (absent).

Fourth Row—James Powell, Rex Henderson, Gerald Zinn, Bud Henderson, Dick Henderson, Calvin Linn, Perry Morgan, Jr., John West, Leonard Cain.

Fifth Row—David Henderson, Scott Fast, Teddy Deavers, Walter Friedlein, Mitchell Rittenhouse, Lewis Dicea, Jr., Harold Kirby.

THE ART GLASS WINDOWS

By Rev. C. D. Smith, Superintendent

The Art Glass Windows of the church built in 1911 are outstanding, but are less noticed by those who are in constant attendance at the church.

"The art glass memorial windows are of the best quality and workmanship and are artistically and appropriately arranged. The Sterling Memorial, the large window fronting on Diamond Street, is an all opalescent window representing the "Ascension," the work of Rudy Brothers, Pittsburgh. All the balance of the windows are the work of M. T. Lamb of Brooklyn, N. Y., with opalescent ornamental work and antique figures. The two pulpit windows have the emblems of the law and spirit. The Barnes Memorial next the pulpit represents the "Sower." The Scott Memorial, next to the choir, represents "David and The Harp." Next to this the Jamison Memorial is the "Good Shepherd." The windows on either side of the Sterling window, The Thomas and Wilson Memorials, are all opalescent with emblems and lily designs. The three windows on Market Street are the Robinson Memorial representing "Christ With the Doctors;" the McElfresh Memorial, "Gethsemane," and the Coogle Memorial, "Christ and Peter on the Water." The large window in the Sunday School room, the Wilson Memorial, is an excellent antique representation of the "Nativity." The gable window in the Sunday School room is the gift of the H. J. McElfresh Class, and is a medallion of Hoffman's "Ecco Homo." Other windows in the Sunday School room are the gifts of the Epworth League, The Woman's Home Missionary Society, and The Junior League."

Today these windows are strikingly beautiful and are noticed by visitors upon entering the church.

DEDICATION POEM

Diamond Street — 1911

By Mrs. E. M. Cox

We built a brand new church this year at home,
It is just the latest kelter with a gallery and dome;
It seats a thousand people, fine as any in the town,
And when it was dedicated, we planked our thousands down.
The Ladies Aid Society did its very best
And our good church folk promises the rest.

We have an organ in the church, fine as any in the land,
It has a dozen pipes or more, and the harmony is grand;
And when we sit in our new pews and hear Leota play
It carries us to realms of bliss unnumbered miles away.
It cost near three thousand, and will stand the hardest test,
Andrew Carnegie paid twelve hundred and Senator Watson
the rest.

Our Bible Classes one and all, went down in their pockets
For bills large and small.
The McElfresh Class did well I am sure, selling rag-a-tags
for a few cents or more.
As for the children, the cantatas they gave added several
hundred more.
To the brick and the mortar and the making of the floor.

Then we have some young ladies whom we think are very
sweet,
They made ice-cream, cakes and candies and sold them on the
street
And some dear old folks who have gone to the other shore,
Gave a thousand dollars, while some of them gave more.

Of course we are proud of our new church, from pulpit to
spire;
It is the darling of our eyes and crown of our desire.
But when we see our ladies work to raise the cash that lacks,
Somehow we feel our church was built on women's tired backs.

They gave a hundred suppers of chicken, salads and tea,
They baked a thousand angel cakes and tons of ice-cream
frezzed.
They begged and scraped, toiled and sweat for several years
or more,
They bought the seats on which we sit and the carpet on the
floor.

Have you seen our art glass windows? Finest in the land,
Peeling out the gospel story to poor sinful man.
The Nativity, we all know is grand, with The Christ Child,
Virgin Mary, Joseph and the Angel Band; We can almost
hear them singing
"Glory to God in the Highest, Peace on Earth, Good Will to
Man."

And we see Him again, teaching the wisest of the day,
How to walk the straight and narrow way.
Then sowing the seed of righteousness and truth
To the aged and the youth,
Then stilling the waters of blue Galilee,
Then the Garden of Gethsemane.

Then they planted the crown of thorns upon his brow
And cried, "Away and crucify him now."
The ascension we all know is grand,
And that He will come again, trumpet in hand,
But as to that day, and hour no one can tell,
So it behooves us, brethren, to behave ourselves quite well.

About all we have of the church of days gone by
Is the dear old bell that hangs on high
And calls to worship both you and I.
Of all the hardships, toils and prayers that went into
This new church of ours, the half has not been told;
But the dawn is breaking and we see the goal.

But that is not all I have to say this happy day,
The church, with its steeple high
Stands for a noble cause, and so should you and I,
The world cares but little for what you and I may say,
It is living the gospel, that counts each day;
So let's join heart and hand to keep our Savior's great com-
mand.



OFFICERS OF THE WOMAN'S SOCIETY OF CHRISTIAN SERVICE.

Left to Right—Mrs. Freda Swiger, Mrs. Nelle Everly, Mrs. Mabel Harsh, Mrs. Ethel Hupp, Mrs. Ella Miller, Mrs. Pearl Hutchinson, Mrs. Grace Williams, Mrs. Minnie Springer, Mrs. Mildred Manley, Miss Helen V. Holmes, Miss Edith Hall, Mrs. Wilma Gilbert, Mrs. Leona Sayers.

ITEMS—PALATINE CIRCUIT

May 12, 1849—To the Bishop and members of the Western Virginia Conference of the Methodist Episcopal Church to be held in Clarksburg, West Virginia, October 10, 1849: Dear Fathers and Brethren: We, the members of the Quarterly Conference for Palatine Circuit, being present at the examination of our beloved brother John Conwell, do hereby recommend him as a suitable person to administer the traveling connections of the Methodist Episcopal Church signed for and in behalf of the said Quarterly Conference meeting May 12, 1849.

JOSEPH MATHIS, Secretary,
W. D. LEMON, Presiding Elder.

To the Bishop and members of the Western Virginia Conference of the Methodist Episcopal Church to be held at Clarksburg, October 10, 1849. Dear Fathers and Brethren: We the members of the Quarterly Conference for Palatine Circuit, being present at the examination of the beloved brother Henry Stevens, do hereby recommend him as a suitable person to be admitted into the traveling connection in the Methodist Episcopal Church signed for and in behalf of the said Quarterly Conference. May 12, 1849.

JOSEPH MATHIS, Secretary,
W. D. LEMON, Presiding Elder.

In 1849 apparently the Palatine circuit and the Marion Circuit were both in Morgantown District. In 1856 Palatine and Marion were in separate districts and in 1858 were in the same district again. Moses Tichnell stayed during the conference at Clarksburg in the autumn of 1849 at the home of J. L. Stealey.

Brent Swearingen, (1949) living at 517 Pittsburgh Avenue, and more than 80 years of age, says he went to Palatine Church at ten years of age at the little brick house on Newton Street, beyond the old brick church that was Dedicated in 1852 and that Jerry Level was the class leader and that the smaller brick building was used as a church and school.

Palatine was incorporated April 2, 1867. First council met pursuant to the act of the legislature. Members of the Council were elected at Barnes store house March 16, 1867, and held a council meeting April 2, 1867. Some of these men were Methodists:

C. A. Swearingen, Mayor;
N. J. Helmick, Recorder;
F. A. Riner, Councilman;
John H. Bennett, Councilman.

FROM SKETCH OF REV. C. D. SMITH

"THE FIRST METHODIST ORGANIZATION IN THE FAIRMONT REGION of which we have any account was at Barnesville, later Bellview. Just when this organization was formed we do not know. In 1829, when the Methodist Protestant church was organized, there was a Methodist church at Barnestown and its membership largely went with the Protestant wing, taking the church property with it." (Thomas C. Miller, educator, stated to the writer that the first log church was built at Barnestown, according to tradition, about the time the last Indians disappeared. Mr. Miller was born in the 1840's). "The first Board of Trustees of Diamond Street Church was composed of Allen D. Crane, John T. Hill, Charles Swearingen, and Isaac Courtney, who it is supposed had charge of the building of the old Diamond Street Church. This was a fine building in its day.

The first record of a Quarterly Conference in Diamond Street Church, had the names of Isaac Guseman, Isaac Martin, Jacob Swisher, E. M. Austin, Isaac Courtney, and J. M. Sterling as prominent among the officials. At the time there were not over 40 members on the roll at the Palatine Church and not over 300 in Sunday School on the entire circuit of 8 appointments. August 1, 1901 at the Quarterly Conference the name of Palatine Church was changed to Diamond Street, First Ward, Fairmont."

MEMBERS OF THE CHOIR IN 1904

Evan A. Wilson	Choir Director
Lucy Barnes	Organist
Delphia Davis	Maple Donham
Annie Minor	Clyde Hill
Annie Courtney	Wirt Brown
Gertrude King	Lute Brown

USHURS, 1924

W. C. Snyder	Harry Stevens
Bailey Thompson	Fay Donham
Hearl McElfresh	William Hendrix
Charles Pitman	Oren Shafer
Organist	Miss Norma Hecker
Chorister	R. E. Hudgins

SUPERINTENDENT'S REPORT, CONFERENCE MINUTES, 1926—W. H. SCHULTZ

"Diamond Street Church is located in Fairmont and is one of our most inviting churches with a fine church building and a splendid parsonage, with a membership of near 1300 and the biggest Sunday School in the West Virginia conference. Over 1100 were present on Easter morning. No debts encumber our property here. Total ministerial support reported \$4,220. A. D. Craig, pastor.

The West Virginia Conference was organized by the General Conference in 1848. In July of that year the Pittsburgh Conference met at Wheeling, and the Western Virginia Conference and the Pittsburgh Conference were made by Bishop Hamline. At the same time there were three Districts, Clarksburg, Kanawha, and Morgantown and 37 pastoral charges. Before the organization of these conferences there were but 18 Conferences. In the same General Conference the following Conferences were organized: New York, East, Oregon, and Western Virginia."

OCCUPATION OF SOME OF OUR MINISTERS BEFORE THEY BECAME MINISTERS

C. S. Allemong—Born in Virginia 1844 was a physician.

J. W. Bolton—Born 1834 was a teacher.

W. D. Carrico—Born 1822 in Virginia, was a farmer.

F. G. W. Ford—Born 1833 in Virginia was a farmer.

T. E. Galway—Born 1851 was a R. R. Conductor.

F. H. J. King—Born 1834 in Virginia was a farmer.

R. S. Welsh—Born 1821 in Virginia was a teacher.

J. S. Boreman—Born 1855 in Virginia was a farmer.

J. B. Feather—Born 1883 in Virginia, was a farmer.

M. C. Miles—teacher.

I. S. Middaugh—County Agriculture Agent from western N. Y.

RESOLUTION—ANNUAL CONFERENCE MINUTES

1875

Every effort should be put forth by the church to stop the practice of fishing, hunting, pleasure seeking, etc., which are believed to be common on the sabbath in many places. We reaffirm previous action of the conference to the effect that no one who uses tobacco in any form shall be admitted to membership or received on trial in the Conference.

NOTE: The following persons were baptized April 4, 1852. Officiating pastor, H. Z. Adams. (He was P. E.) Isaac Courtney, Edgar Wilson, Rozanna Bogges, Priscilla Lum, Charley Higginbotham.

FROM OUR OWN CHURCH RECORDS

Palatine Circuit was divided in 1851 but preaching places were established before 1840, likely in people's houses.

John Francisco, a local preacher, was the first supply.

The first Quarterly Conference in Diamond Street Church was held August 9, 1851, H. Z. Adams, P. E.

At that Conference local preachers were Isaac Guseman, Isaiah Hawkins, George W. Martin, Jacob Swisher.

Exhorters were Jacob J. Davis, Charles A. Swearingen, Thomas F. Hawkins. Added at Quarterly meeting were: Jacob Bonar, John F. Davis, James M. Kerns, Joseph M. Sterling was elected District Steward. Isaac Courtney elected steward.

Class Leaders: C. A. Swearingen, Joseph Bonar, Thomas C. Hatfield, James M. Kerns, Isaac Courtney, Joshua McElfresh, Michael Y. Satterfield, Frederick VanGilder, James Morgan, Henry S. Pride, Richard Kirk, John Layman.

Palatine and White Day Circuits were united in 1859. Rev. J. Drummond, P. E., William E. Williamson, preacher in charge and L. D. Casto, junior preacher.

Local Preachers—Geo. W. Martin, Jacob Swisher, Chas. A. Swearingen, Samuel Harris, Thomas F. Hawkins.

Local Elder—Isaiah Hawkins.

Exhorters—Jacob J. Davis, Richard Kirk, Enoch W. Swisher, Allen D. Crane.

Stewards—J. M. Sterling, Isaac Courtney, Henry J. Swisher, David Carpenter, Edmund C. Watson, Joshua McElfresh, George Doolittle, Joseph Swisher.

Class Leaders—Evan Austin, J. W. Mahew, Richard Thomas, Eli Satterfield, William Malone, John B. Ross, Allen Swisher, Joseph Bonar, Amos VanGilder, Elias Terrell, Ezra Stevens, Caleb Snider.

Official Members Quarterly Conference 1889

Class Leaders—Morgan T. Levelle, E. M. Austin, Thomas L. Berry, John Hiron, Jonathan Hawkins, James H. Springer, John H. Fast.

Stewards—J. Monroe Smith, E. A. Wilson.

Recording and District Stewards—Winfield Nuzum, Howard Thomas, H. B. Meredith, Eli Satterfield, D. E. Snider.

Trustees—H. B. Wilson, W. L. Doolittle, J. R. Swearingen, F. A. Wilson, E. A. Wilson, Andrew Sterling at the M. E. Church, Palatine.

Some Marriages

August 17, 1854—Susannah Heck and Levi W. Barns at residence of widow Heck on Prickett's Creek. Married by Rev. Benjamin Ison. Witnesses, William Heck and wife.

January 2, 1855—Thomas W. Robinson and Sarah A. Ison. She resided in Taylor County, Va. Married at Palatine, Marion County, Va. by Rev. Benjamin Ison. Witnesses, Andrew and Mary Sterling, John A. Robinson and wife.

Married March 23, 1871, James McElfresh and Armanda H. Scott, both of Taylor County, W. Va., at Palatine by Rev. W. D. Carrico. Witness, William Gray.

October 12, 1873—Marshall Satterfield and Margaret A. Rees, Marion County, West Virginia, by Rev. Wm. J. Young. Witnesses, William Carpenter and wife.

April 19, 1877—Ellery B. Snodgrass of New Martinsville and Mary Barrack of Barrackville. Married at Palatine by Rev. J. B. Feather. Witnesses, J. N. Harden, Dr. Higginbotham, and others.

Charlie Hawkins and Maranda Baker. Married by Rev. Allemong, and they paid—what they could.

James Barnes and Addelia Springer—married July 22, 1880 in the country—paid \$5.00.

December 21, 1884—John B. Pople and Missouri Hawkins married by Rev. J. E. Galway at Palatine at the residence of George W. Golden. Witnesses, George W. Golden and wife, the Misses Hawkins, and others.

Palatine Circuit Points 1873 to 1885

Palatine, Mount Zion, Hoult Town, Pleasant Valley, Fairview, Mount Pleasant, Grassy Run, Levelle Appointment, Levels, Hopewell, Hills School House, Harmony.

March 8, 1885 at Palatine—Taken in on Probation

Sallie Harden, Harry Watkins, J. W. Griffith, A. B. Wilson, class leader to teach them. Sallie Harden and J. W. Griffith taken into full membership September 6, 1885. Harry Watkins dropped August 30, 1885.

Official Members July, 1856

Local preachers—Charles A. Swearingen and Isaac Guseman.

Stewards—Nathan Cooper, Samuel Higginbotham, Isaac Courtney, John G. Smith, Joshua McElfresh, Isaac Koontz.

Sunday School Superintendent

Allen D. Crane.

Trustees at Palatine

Joseph M. Sterling, Nathan C. Cooper, Allen Miller, Parker Hiron, Isaac Courtney.

46 members listed on the circuit in 1862 on the Palatine Records.

NOTES

Jacob May was a school teacher who lived in his older days on a small farm about Palatine. He was an uncle to George A. May. Mr. May was very dignified and correct in his dress and bearing. Sometime during the 1890's, when he was superintendent of the Sunday School in the old Diamond Street Church, he hitched up his horse Sunday morning and drove to the church. The buggy had been parked in the barn. A laying hen had chosen the straw covered slats in the rear for egg depositing, and had chosen this very Sunday morning for the procedure. Mr. May was not aware of her presence and drove up and hitched in his usual dignified way.

Just at that moment the old hen laid her egg and flew off with loud and victorious cackles. Jacob was very much mortified at the proceedings that had attracted considerable attention. Boys and others pursued the hen but she was not recaptured.

We mention this incident because it indicates the differences in our homes between the 1890's and the 1950's.

ARTICLE PUBLISHED IN TICKS AND TOCKS

Sunday, August 25, 1946. "Old Records at The Diamond Street Church," by J. C. Hupp.

How much should newly married couples pay the preacher? In the newly discovered records of Diamond Street Methodist Church, reaching back to 1852, we find the preacher received the prevailing fee of \$1.00, sometimes \$1.50, \$2.00, and even \$3.00, and then in a rare case \$5.00. Perhaps the tighter the knot the less the fee, since very few of these early marriages went on the rocks.

All Methodist preachers are required to keep careful records. Sometimes these records are lost or the preacher may slip in his duties, for few records are complete. But these old records contained in two large books discovered in the attic under debris, by Reverend Irving S. Middaugh, will prove valuable to all citizens of all sections of Fairmont whose ancestors attended Diamond Street Church near a hundred years ago. At that time East Side was known as Palatine.

Let's see who were baptized on April 4, 1852. Perhaps your distant granddad or grandma was amongst them. Roxanna Boggess, Isaac Newton Courtney, Charlie Higginbotham. On December 31, 1854, Margaret, David, and

Archibald Dunsmore. March 2, 1865, Hanna Powell. July 30, 1865, George McElfresh. September 1864, Adolphus Ashcraft, Matilda Grubb, Thornton Prickett, Mary Ann McElfresh. In 1868, George Phillips, Margaret Carpenter, Joshua Murphy, Thomas Berry, James Baker, J. E. Stansberry, Allen Fast, and others. The records say some were baptized in Goose Creek, some in Prickett's Creek, and some were sprinkled. Since some were baptized in December, perhaps these were sprinkled, although these folks thought their faith would preserve them from bad effects of winter baptizing.

In 1854, Joshua Shaw and Emily West were married, as were John W. Layman and Emily Satterfield. October 9, 1863, Hugh Linn and Maria Thomas. December 1873, William Holt and Virginia Dodd. April 23, 1874, Sylvester Knight and Malinda Hawkins. September 27, 1874, John Reeves and Clemerza May. December 13, 1893, Dallas Leonard and Leah Barnes. December 1895, Jack Cleavenger and Maggie Vangilder. October 25, 1877, Richard S. Harr and Evaline R. Satterfield. March 2, 1881, William Doolittle and Rena Hall.

Some were listed in payment as "What they could." Evidently, such persons were a little short of even the \$1.00 fee. Probationers were carefully listed. These were taken in on trial and had to wait six months to see if they "held out."

The Palatine circuit was divided in 1851, although preaching started earlier. Two ministers are in the records before the church was built, M. Tichnell in 1848 and B. F. Sedgwick. The first local preacher on the circuit was John Francisco. The first regularly ordained Parson on the new Palatine circuit was Reverend Jesse Craig. He began in 1852 and served two years. The Presiding Elder, now known as District Superintendent, was Reverend H. Z. Adams.

Some members in the 1890's were, J. E. Dodd, Jack M. Ayers, J. M. Wallace, O. S. Nichols, Charley Jones, L. Courtney, Charles Stevens. In 1906, some forty years ago, men and children were listed together and a few of them were Howard Loudon, David Christian, Raymond Satterfield, George Kirk, Harry Butcher, Harry Smouse, Walter Morrison, and others.

There is a wealth of source material in these old books of marriages, baptisings, probationers, full membership, etc. No doubt, in Fairmont there are many valuable historic documents hidden away in trunks, boxes, and closets, as well as attics.

In 1851 the first church was started and completed in 1852. The structure became inadequate by 1911 near sixty years later, and the present Diamond Street Church was built on a lot purchased back in 1874 on which to build a parsonage. The old church was a block away and faced Diamond Street, this being the reason why the present church is still called Diamond Street Church, although the main entrance as now used is on Market Street. The old building is still standing, and was used when we came to Fairmont as a tobacco or cigar factory. Many of the names appearing on these records near 100 years ago are still common in the church and vicinity. Many residents who cleared the forests still have descendants here in the same locality. All records of such history should be carefully preserved.

The church emphasizes not so much where we came from as where we are going. However, if we have pride in the good work of our forebears, it gives us more pride in the work we do to emulate them. In 1788 Bishop Asbury stayed all night near Fairmont at "Father Haymond's" place, which he mentions in his notes. Asbury was the first Methodist Bishop in America, and was sent from England by John Wesley, the founder of Methodism. Thomas C. Miller, former State Superintendent of Schools, who lived in Bellview, told us the first Methodist Protestant Church in Fairmont was on the north side of Bellview Avenue, just as you reach the highest ground going up from Pennsylvania Avenue, and that when he was a boy, not far from one hundred years ago at this time, he saw the old logs of the church there. This church was later moved over town and became what is now the Methodist Temple.

Methodist Churches had classes with class leaders in the old days, even antedating the Sunday School. Palatine Circuit had these classes. Some were retained until the nineteen twenties. Here are some members of the Palatine Circuit Classes in 1868:

CLASS No. 1—MEETS AT PALATINE AT 2 O'CLOCK

Evan Austin, class leader	Ann Higginbotham
Catherine Austin	Jane Haymond
Arza B. Wilson	Mary Baker
Emily Wilson	James McElfresh
Isaac Wilson	Squire A. Stuck
Harriet Wilson	George W. Golden
Samuel Higginbotham	Nancy Golden

William L. Doolittle
 H. M. Doolittle
 George Richardson
 Ann E. Richardson
 Enoch Jolliffe
 Keziah Jolliffe
 William W. Scott
 Sophia Scott
 James Means
 Mary Means

Mary E. Thomas
 Eliza Hoult
 C. A. Swearingen
 John M. Carpenter
 Sarah Carpenter
 Edward Gump
 Manerva Gump
 Thomas N. Kirk
 Mary S. Scott
 John Kirk

CLASS No. 2 MEETS AT PALATINE AT 2: O'CLOCK

Sanford Jones, Leader
 Andrew Sterling
 Morgan T. Levell
 John H. Carpenter
 George West
 Elizabeth Jenkins
 Mary Butler
 Florence Gray
 Virginia Satterfield
 Louise M. Maulsby
 Eliza Leonard
 Armanda McElfresh
 Irene S. Leonard
 Charlotte Stuck
 Thomas Hannan
 Mahala Barnes

Nancy A. Barnes
 Hannah Jones
 Laura Swearingen
 Mary Pritchard
 Isabel Minear
 John T. Eastburn
 Mollie Swearingen
 William R. Swearingen
 Martha Wilson
 Anna McElfresh
 Mariah E. Barnes
 Laura Higginbotham
 Hanna Kirk
 Mary Hannan
 Thomas Kisner
 Fidella Kisner

CLASS NO. 3 MEETS AT HOPEWELL

Thomas Berry, Leader
 David E. Nuzum
 Almeda Martin
 John W. Hawkins
 Eliza J. Baker
 Margaret Hawkins
 Catherine Martin
 Peter Moran
 Margaret Swisher
 Louise Seigler
 Emma Ross
 James C. Baker
 William Baker
 Anderson Reed

Edith A. Meredith
 Emily E. Meredith
 Helen E. Meredith
 Jacob Layman
 Isaac Berry
 Cornelius E. Satterfield
 Jonathan P. Keener
 Sarah J. Keener
 John B. Ross
 Eli Satterfield
 Elizabeth Satterfield
 David Carpenter
 Louisa Koontz
 Sarah Carpenter

Carpenter Satterfield
 Mary A. Satterfield
 Calder Baker
 Mary J. Baker
 Mariah Hall
 Acenith Sigler
 Catherine Jacobs
 Isaiah Hawkins
 Jane Hawkins
 David L. Baker
 Mary Baker
 Catherine Ross
 Hannah Hartley

Jenisha Hawkins
 Jacob Swisher
 Suresna Nuzum
 Samuel Koontz
 Elizabeth Koontz
 James Baker
 Rebecca Satterfield
 Eliza E. Hall
 Hannah Sigler
 Mary E. Carpenter
 John W. Satterfield
 Rosanna Reed
 Mary Berry

CLASS NO. 4 AT MOUNT ZION—1868

Marcus Moran, Leader
 Ezra Morgan
 Elizabeth Swisher
 Sarah M. VanGilder
 Thomas Doolittle
 Sarah H. Doolittle
 Susannah VanGilder
 Henry J. Swisher
 M. Swisher
 Abigail Swisher
 Sarah Reed
 Rachel Brain
 Joseph Morley
 May Morley
 Mary Morley
 Nancy Burns
 Susan Morgan
 Jacob VanGilder
 Wm. A. Downey

A. Downey
 Jacob W. May
 Wm. A. Morley
 Mary C. Morley
 Thomas N. Swisher
 Sarah A. Swisher
 Mary R. Swisher
 John Robe
 Mary Robe
 Sarah Swisher
 Catherine Kincaid
 Mary J. Doolittle
 Catherine Swisher
 George Phillips
 Mary J. Daugherty
 Elizabeth M. Swisher
 Nancy Swisher
 Rachel Mays

CLASS NO. 5, FAIRVIEW ON BUNNER'S RIDGE—1865

George Doolittle, Leader
 Nancy Pride
 Moses Doolittle
 Sarah M. Doolittle
 Elizabeth Vincent
 Sarah E. Doolittle
 Jennie Hill
 Jacob Bunner

Lavinia Bunner
 Amos Bunner
 Catherine Bunner
 Sarah Bunner
 Jemima A. Hill
 Susanna Burns
 Levi W. Burns
 Elvira Doolittle

Edgar Satterfield
 Louisa E. Satterfield
 John Carpenter
 Abigail Carpenter
 Rosanna Carpenter
 Albert Murphy
 Jasper W. Hill
 Charles W. Boner
 Elvina Doolittle
 Zachariah Moran
 Amo Moran
 Rosanna Murphy
 Marshall Satterfield
 Ashman Carpenter
 Louise Carpenter
 Joshua Shuttlesworth
 Margarite Stanley

Abigail Carpenter
 Rosanna Carpenter
 Charles W. Bunner
 William Miller
 Coonrod Vincent
 Waitman Hill
 Charles T. Shuttlesworth
 Louisa Vincent
 Jane Carpenter
 Thomas I. Doolittle
 John Carpenter
 Emily Stanley
 George L. Carpenter
 Margaret Stanley
 Henderson Stanley
 Albert Murphy

CLASS NO. 6 UNION CHURCH AT PRIDE'S—1865

Henry Fast, Class Leader
 Henry S. Pride
 Mary Ann Fast
 William H. Phillips
 Mary C. Phillips
 Elisha Phillips
 Sarah Phillips
 Isaac VanGilder
 Harry C. VanGilder
 Catherine Mathew
 Stephen Poe

Irene Summers
 Mary A. Poe
 Harmon Travis
 Nancy E. Travis
 Christiana Susan Nuzum
 Andrew McConkey
 Sarah McConkey
 Stephen S. Poe
 Lewis Nuzum
 J. M. Hudson

CLASS NO. 7 MEETS AT COAL MINES CHURCH—1865

John T. Davis, Leader
 Elizabeth Burns
 Robert L. Heiskell
 Nancy A. Heiskell
 Uriah Carpenter
 Catherine Carpenter
 David Robinson

Anna Davis
 Zachariah West
 Eliza J. Miller
 Joanna Hawkins
 Melissa E. Hawkins
 Helen Davis
 Joseph Miller

CLASS NO. 8, MEETS AT LEVELS—1865

John Hirons, Leader
 Sally Hirons
 Richard Kirk

Jacob J. Davis
 Esther Davis
 Margaret Carpenter

Benjamin Satterfield
Elizabeth Satterfield
Harriet Jenkins
Elizabeth Davis
Mary Yates
Margaret Hawkins
Melissa Irons
Joshua Murphy
Thornton M. Nuzum
Mercia Nuzum
Richard Hall
Rebecca Murphy

Rebecca Hall
Elizy D. Yates
Joshua Shaw
Enos L. Satterfield
James Jenkins
James Davis
David Carpenter
Jonathan Kirk
Elizabeth Kirk
Harriet Hartley
Emily Davis

CLASS NO. 9, MEETS AT PLEASANT VALLEY—1865

John H. Satterfield, Leader
Richard Thomas
Isaac Courtney
Sarah Courtney
Thomas P. Courtney
Priscilla Courtney
Mary Courtney

John Miller
Sweeden Springer
William F. Holt
Sarah Knight
Sarah H. Miller
James Satterfield
Thomas M. Satterfield

**CLASS NO. 12, MEETS AT SLAB CAMP SCHOOL
HOUSE—1865**

Caleb Snider, Leader
Sarah Snider
John Snider
Susan Snider
Joshua Snider
Jacob Snider
Lydia Snider
David Grim
Matilda Grim
William M. Price
Eve J. Price

William Hunt
Jonathan Kirk
Elizabeth Kirk
Richard Bridget
Elizabeth Bridget
John Grim
William Matthews
Susan Matthews
Louisa Kerns
Nathan Kerns

CLASS NO. 13—MEETS AT CHERRY RUN—1865

Henry S. Pride, Leader
Eve Pride
Samuel Phillips
Sarah Phillips
Benjamin Matthews
Catherine Matthews
Henry C. Pride

Nancy Pride
Irene Summers
Matilda Rodgers
David Summers
Rachel Summers
Nancy A. Pride
Christina Rodgers

Eve Phillips	Rachel Moran
Francis Matthews	Jesse Rodgers
Fred K. VanGilder	Jacob Rodgers
Keziah Moran	Sarah Boner
David Summers, Jr.	John F. Powers
Eli Satterfield	Nancy Powers
Elizabeth C. Steele	Henry Summers
Amos VanGilder	Sarah Matthews
Minerva VanGilder	John Matthews
Nancy VanGilder	William M. Steele
Isaac VanGilder	Catherine Fast
Andrew J. Corothers	Emily J. Satterfield
Zachariah Moran	Lorinda Carico
Rhoda Summers	Eve Phillips

LIST OF CLASS LEADERS AND MEMBERS—FROM
CHURCH RECORDS—1876— W. H. Young, P. E.

CLASS NO. 1

E. M. Austin, Leader	Rebecca Robinson
Catherine Austin	H. H. Robinson
C. H. Richardson	Mary E. Thomas
S. Higginbotham	Silas Billingsley
James McElfresh	Anna Billingsley
Eliza Hoult	S. M. Malotte
Mary Baker	Sarah Courtney
John Carpenter	J. C. Means
Sarah Carpenter	Mary Means
S. H. Stuck	Sarah Huffman
Mary J. Stuck	John W. Wilson
W. L. Doolittle	Anorah Wilson
Hannah Doolittle	Andrew Jones
William Beatty	Mariah Jones
Malinda Beatty	Emma Wilson
Virginia Satterfield	Isaac Bell
Lydia Robey	Almeda Bell
Thomas Vannatta	Flovena Wilson
Hanna Vannatta	

CLASS NO. 2

M. T. Levelle, Leader	Florence Gray
Jimmie R. Lavelle	William Gray
A. Stenling	James Leonard
I. O. Levelle	Irene Leonard
Iva Levelle	Eliza Leonard

Charles Billingsley
 Cannie Billingsley
 Cora Billingsley
 John Carpenter
 Laura Carpenter
 Annie McElfresh
 Harrison McElfresh
 John McElfresh
 Walter Layman
 Mollie Scott

Eliza Wilson
 Frank Helmick
 Rev. James McElfresh
 Emma Layman
 Laura Higginbotham
 Emma McElfresh
 Chas. Robinson
 Lyda Mort
 James Upton
 Susan Upton

PALATINE CLASS NO. 3

A. B. Wilson, Leader
 E. W. Gump, Leader
 W. W. Scott
 Sophia Scott
 T. J. Hennen
 Mary Hennen
 Minerva Gump
 Rev. W. H. Wiley
 Jane Wiley
 Jane Haymond
 Isaac Wilson
 Harriet Wilson
 George Golden
 Nancy Golden

Thomas Courtney
 Lottie Woods
 Samuel Merrifield
 Cordelia Rea
 Eva Hennen
 Cannie Doolittle
 Kate Willis
 Rev. A. B. Rogers
 Anna Rogers
 Ella Robinson
 Newton Merrifield
 George Taylor
 Nannie Harr
 P. C. Allemong

FROM CHURCH RECORDS—LADIES AID—1898

Officers

President.....Mrs. Mary Hennen
 Vice President.....Anna Shaw
 Secretary.....Delia Harden
 Treasurer.....Florence Gray

Members

Eliza Barnes
 Lucie Barnes
 Amanda Cornell
 Annie Courtney
 Jennie Dodd
 Ella Donham
 Sarah Courtney
 Fannie Merrifield
 Leah McElfresh

Pricilla Merrifield
 Cora Morrow
 Rose Nichols
 Annie Prickett
 Chrissie Pople
 Sarah Tomblyn
 Margaret Wilson
 Mattie McElfresh
 Eliza Higginbotham

Ada Harr
Hannah Jones
Lizzie Jenkins
Allie Knight
Emma Layman
Alice Lynch
Ida Levelle
Lizzie Robinson

Ollie Rice
Nancy J. Haymond
Elizabeth Slaughter
Fannie Shaw
Annie Swearingen
Florence Smith
Mollie Wilson
Ella Riley

May 28, 1895, Ladies Aid met at Mrs. Della Barnes'. Called to order by the president, Mrs. Hennen. Officers present 3; members, 4. Minutes of previous meeting approved. The bill of Mr. Stealey and Hartley was presented and allowed and order drawn on the treasurer to pay the amount \$20.00 to Mr. Stealey, \$19.00 to Mr. Hartley. Express charges on gum \$1.25, making in all \$40.25. Collection by Mrs. Swearingen \$3.00. Donation from Mrs. Golden \$2.00, Emma Layman \$1.00. On account of other engagements Society could not meet until June 13th at home of Mrs. Prickett. Florence Gray, Secretary, pro tem.

Resolutions of respect for Mrs. Levelle who had died February 2, 1896.

October 21, 1897, Emma Layman donated \$525 on church repairs. Mrs. Harr and Mrs. Gray report ten calls made on sick and strangers.

On December 16, 1897, committee reports 24 calls made on sick and strangers.

1908 - 1909 Members

Hallie Cunningham
Ella Scott
Rose Nichols
Mrs. C. E. Harden
Miss Emma Adams
Lucy Barnes
Lou Barnes
Minnie Butcher
Mary Brown
Helen Bristor
Anna Courtney
Sarah Courtney
Amanda Conwell
Jennie Dodd
Effie Donham

Anna Donham
Ella Donham
Anna Powell
Annie Prickett
Allie Rice
Miss Cora Wilson
Florence Gray
Maggie Gilhart
May Gordon
Ada V. Grimes
Cora Hall
Anna Hall
Addie Harr
Mary Harr
Miss Ilea Hall

Mary Horner
 Hannah Jones
 Mary Leech
 Emma Layman
 Jennie Levell
 Cora Morrow
 Mrs. P. L. Merrifield
 Eva McCloy
 Anna Myers
 Myrtle Orahoad
 Clara Powers
 Emma Stealey
 Livey Riggs
 Emma Satterfield
 Fannie Rodgers
 Virginia Satterfield

Anna Richardson
 Miss Emma Smith
 Melvina Robinson
 Mary Thomas
 Otha Witmore
 S. E. Rice
 Alice Stevens
 Flora Wilson
 Elizabeth Slaughter
 Minnie Scott
 Margaret Wilson
 Minnie Springer
 Ora Wilson
 Florence Smith
 Minnie Watkins
 Lillian Smouse

Ladies Aid of Diamond Street Methodist Episcopal Church
 met May 1, 1909.

Report of the Secretary: Number meetings held 37, public meetings 5, number members 55, new members 9. Three have been called to the other shore—Mrs. Eliza Barnes, Mrs. Salina Hall, and Mrs. Idella Barnes. Several social meetings have been held which were very pleasant events; consisting of two house warmings, one birthday, and one in the interest of charity, when the members served for the families of the mine disaster at Monongah. The meetings have been fairly attended and we have worked faithfully to reach the goal set some four years ago to secure \$1,000 for the church fund and we have been able to do this. The membership now numbers 60. The president collected the fines which placed a new carpet in the church—receiving the thanks of the society.

President, Mrs. Hallie Cunningham; Vice President, Mrs. Ella Scott; Treasurer, Mrs. Rose Nichols; Secretary, Mrs. C. E. Harden.

Womans Foreign Missionary Society met at home of Mrs. Postelwait, October 3, 1923. Mrs. Powell had charge of the meeting. Opened by singing, I Love to Tell the Story. Read I Cor. 13th. Mrs. Craig led in prayer. Miss Emma gave a report on last year's work—very interesting. It was moved to have the report put on last year's record. Mrs. Phillips was elected as delegate to the branch meeting in Cincinnati, I think. The

old officers were reelected for another year: Mary Leech, President; Eva Hault, Vice President; Anna Hess, Secretary; Florence Ayres, Assistant Secretary; Isabel Phillips Assistant Secretary; Sara Flowers, Executive Secretary; Anna Swearingen, M. B. Secretary; Emma Layman, Corresponding Secretary. Moved we use the study book and the X. Y. Z. Day during this year. Refreshments were served and social hour much enjoyed. 20 members present. Adjourned to meet in November.

Secretary.

WHEN THE DIAMOND STREET CHURCH WAS BUILT AND DEDICATED

In 1851 many people of Palatine District lived in log houses. Men worked at quite different occupations from what they do now. Many were engaged in cutting and floating timber down the river. Some were still clearing farm land in order to raise crops. Men split rails and posts from trees and built rail fences—worm fences, as they were called. Much work now done in factories and mills was performed in the homes and supplies were made there also by hand. Most of the jobs men work at today did not exist at that time.

In 1851 there were no modern schools as we know them now. Dentists learned their work as apprentices and some of them went to a community and from house to house extracting teeth. Doctors had not specialized as yet in this district, and the old family physician treated folks for everything and even pulled teeth. Folks traveled horseback and wagon. Think of it—some of our 85 and 90 year old citizens today can almost recall these times.

There were no automobiles, telephones, telegraph lines, radio, television, hybrid corn, cow milkers, potato diggers, modern ships on the ocean, no airplanes, moving pictures, paved roads, no state colleges, no type writers as we know them, no adding machines, motor boats, modern furnaces, electric stoves, electric lights, very little modern securities such as life insurance, stocks and bonds in quantity. There were no cement bridges and no subways to speak of. There were Indian battles still on the western plains, millions of unsettled acres of land, much of individual liberty, and not too much security. Everyone believed in individual enterprise and men fought if their personal liberty was abridged.

There was a deep respect for the church and men feared God. Those who did not belong to the church, as a rule, had a deep reverence for it. A hundred years has seen many changes.

Some soldiers of the Revolution still lived about Palatine.

MEETING HOUSES AT DIAMOND STREET

1

The first meetings were no doubt held in dwellings as they were held in homes in other parts of the circuit. When Palatine was organized as a town, the homes were still largely habitations of miners. During the summers outdoor meetings known as Camp Meetings were held about the Circuit. Many revivals were held in the open and in dwellings, and there are records of Presiding Elders concerning the revivals and their results.

2 and 3

The first building in which church was held regularly of which we have record, was used for the double purpose of school and church as were many churches in our state "In Deed Book 352, Page 573—Dec. 3, 1847, Marion County, Virginia. Adjoining lands of Marcus W. Haymond. To Charles A. Swearingen, H. H. Boggess, Joseph M. Sterling, Isaac Courtney, and William B. Miller, Trustees in Trust. It being the same lot on which a brick school house is now built. That they erect and build or cause to be built a place of worship for the use of the members of The Methodist Episcopal Church in the United States of America, etc. The brick school house that is now on the said lot with ten feet of ground around said house is expressly for a school house and to be governed under the control of the above trustees and the successors in office for the use of the Methodist Episcopal Church."

At this time there was a limited school system and apparently the Methodist Church had charge of this one, likely a tuition school. Anyhow, public schools were preceded by church schools or Sunday Schools that originated in England.

This above property was sold in 1910 to the J. S. Haggerty Company and to Virginia Leonard in two parts. The Haggerty Co. were tobacco manufacturers. The old brick church is being used in 1951 as a furniture store. The



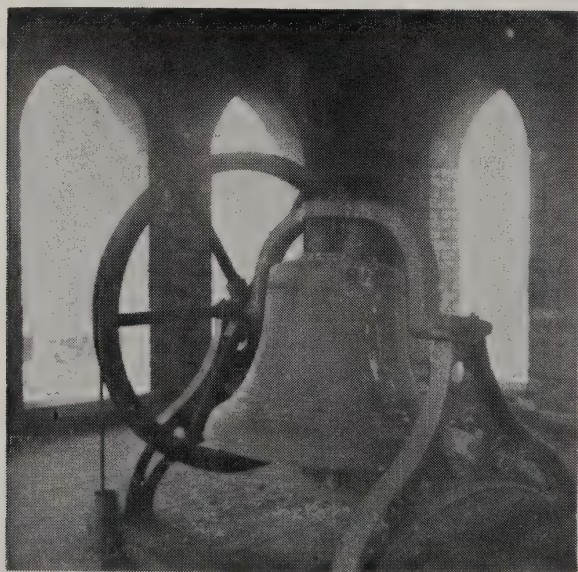
BOY SCOUT EXECUTIVES AND COMMISSIONERS

First Row—James Meredith, Chairman; O. Perry Morgan; Harry Loudin, Institutional Representative; D. L. Hollen, not present; George Myers, Jr., Treasurer (Photographer).

Second Row—J. C. Hupp, Kenneth Harris, Clyde Swiger.

small one-story dwelling south of the old brick church (above the church on Newton Street and adjoining the church) was the parsonage from about 1874 for about thirty-five years. It was built on the lot now occupied (1951) by the Diamond Street Church and served many ministers and their families. It finally became rickety and inadequate and a new parsonage (now referred to as our old parsonage) on the south end of the lot now adjoining the church, up Market Street was built. No doubt, it was built there with a view to building a church on the rest of the parsonage lot. The old parsonage was rented for a time, and then about 1910, was moved bodily over to the lot on which the old church stands and sold then or at a later time.

The new church built on the parsonage lot and dedicated in 1911 cost some \$30,000, according to the old trustees. The conference minutes mentions it as \$20,000 and in another set of minutes as \$50,000. Anyhow, it would require in 1951, at the present purchasing power of money, likely \$150,000 to replace it. A good many items were placed in the corner stone when the church was dedicated in 1911, including items from the corner stone of the old church.



THE CHURCH BELL

The church bell in the tower came to us from the old church. It was cast by Clappitt and Register of Baltimore, Maryland in 1854. It served the church until 1911 and was then brought over to the new church. It has altogether done service for nearly a hundred years. It has rung each Sunday to call the people together altogether more than 5,000 Sunday mornings. Those who came to the call at first as little children, have grown old and passed on. Those who come to first grade today at the call of the bell will likely hear the bell when it has served well beyond a century and a half and it is likely it will still be in service at the end of its second century. Its tones are clear today as likely they were a century ago. Think of the changes it has known in its surroundings in that hundred years and imagine the changes in the century ahead. It has rung out in the same churches but in two types of civilization, in two centuries, in two states. We trust it will not serve in more than one country from the same position. If we as citizens live up to the ideals of those who started it ringing a century ago, and if all the people of this land who are called to worship each sabbath day by church bells do the same, we will be in no danger of losing country or church.

OUR PARSONAGES

Since 1874 we have had three parsonages. We wonder where the preacher lived before that time. Likely somewhere near the old church on Diamond Street. The Diamond Street Church carried its name from the old to the new location in 1911, likely because it had faced Diamond Street, although the new church definitely faces Market Street.

1. The first parsonage of record was the little house on the lot now occupied by the present church. It was rented for a time after the next parsonage was built, before being moved to its present location.

2. The second parsonage, now our old parsonage next the church, is being rented. The lot on which it stands will no doubt be valuable to the church as it expands in the future.

3. The present 14 room parsonage, which came as a bequest from Mrs. Dorothy D. Jamison, is located at Fairfax and Marion Streets opposite the East Park School and is roomy and attractive.

No doubt in time the church and parsonage will be located together. If highway 73 is routed past the church, as now planned, between Smouse's store and the church property, it may have some influence on future location.

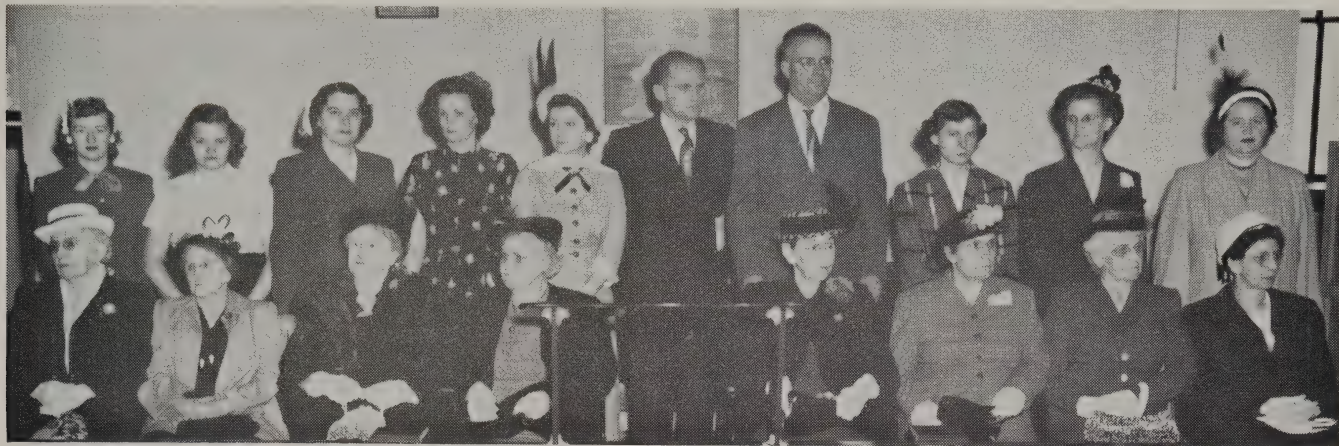
As we view bequests with changing interest rates, changes in the purchasing power of money, the direction and growth of towns and highways, and even changes in methods of travel including possible use of helicopters and other newer means developed, we feel that trustees should not be handicapped by too close instructions as to use of bequests. The method of handling the bequest should be left to the judgment of trustees.

The changes in properties, surroundings, in dress, in occupations, and in many other ways since Diamond Street Church was founded have been tremendous. Changes in the future will be just as great. We can only guess the future, but we can record the past, although, unless we are close students of history, we can scarcely visualize it. But the spirit of the church remains much the same. It will be the same a hundred years hence.

DEED FOR OUR CHURCH LOT

"This deed made the 2nd day of May in the year 1874 between Miller and Burns of the county of Marion and the state of West Virginia and Louise V. Dillon and Josiah Dillon, her husband, and Howard W. Burns of the county of Allegheny and state of Pennsylvania of the first part and William Gray, George W. Richardson, John B. Miller, Morgan L. Levell and Carpenter Satterfield, trustees and their successors of the second part.

Whereas William W. Burns, late of the said county of Marion, deceased, was in his lifetime and at the time of his death lawfully seized and possessed in fee simple of and in a certain parcel of land situate and lying in the town of Palatine—the said county of Marion and state of West Virginia, known as lot 105 in said town and being so thereof seized and possessed died intestate leaving the said Louise V. Dillon, his widow, and the said Miller S. Burns and Howard W. Burns, his children and heirs at law surviving him, and whereas, the said parcel of land descended to the said Miller S. Burns and Howard W. Burns subject to the dower interest therein of their mother, the said Louise V. Dillon, and whereas the said Miller S. Burns and Howard W. Burns have severally attained the age of 21



SOME OFFICERS AND TEACHERS OF THE SUNDAY SCHOOL

Left to Right (seated)—Mrs. M. R. Marple, Mrs. Anna Powell, Mrs. Eva Hoult, Mrs. Mary West, Mrs. William Radcliffe, Mrs. Harry Brooks, Mrs. Dessie Reaser, Mrs. David Sayers.

Standing—Mrs. Ruth Reiffer, Miss Shirley Timms, Mrs. Charles Manley, Mrs. Joseph Vincent, Mrs. William Martin, Mr. William Toothman, Mr. Doyle Garlow, Miss Zelma Brooks, Mrs. Vanda Coombs, Mrs. Gail Bolyard.

years. Now this deed witnesseth that in consideration of the sum of two hundred and thirty dollars to them in hand paid by the said parties of the second part the receipt of which is hereby acknowledged, the said parties of the first part do grant with general warranty unto the said parties of the second part, the parcel of lands above described, being the same lot that Samuel Higinbotham and wife conveyed to the said William H. Burns by deed of the 9th day of July, 1851 of record in the clerk's office of the county court of said county of Marion in Deed Book No. 4, page 520.

In trust that the said parcel of land shall be held, kept, and maintained as a place of residence for the use and occupancy of the preachers of the Methodist Episcopal Church in the United States of America who may from time to time be stationed in said place; subject to the usage and discipline of said church and from time to time authorized and declared by the General Conference of said church, and by the Annual Conference within whose bounds said parcel of land is situate." From Marion County Deed Book No. 24, Page 126.

NOTE—This is the lot on which the present church and old parsonage stand, May 1, 1951.

NOTES — BISHOPS

West Virginia has supplied several Bishops for the Methodist Church. Among them are William F. Anderson of Morgantown. His brother was engaged in General Insurance there when we attended the University. Bishop Matthew Simpson Hughes, brother of Bishop Edwin Holt Hughes, gave the sermon at the 1918 commencement of the University. Shortly thereafter he died of pneumonia. Bishop Edwin Holt Hughes was born in Moundsville. He served as Bishop into his mid-eighties. During the last few weeks of his life he preached at Diamond Street Church during the 100th Anniversary Exercises December, 1949. Bishop John W. Hamilton was another. We have seen him in Fairmont Churches. Bishop John C. Broomfield preached in the Methodist Temple at Fairmont, married here and when the three branches united in 1939 he became a Bishop. He was born in Scotland, graduated at Geneva College and entered the ministry as a very young man. We have a letter from him relative to our anniversary. His death occurred near the same date of that of Bishop Hughes.



DIAMOND STREET METHODIST SENIOR CHOIR—MAY 20, 1951

Mrs. Ruth Bower—Choir Director

Mrs. Anna Bobet—Organist

Left to Right—Lute Brown, Lucy May, Freda Swiger, Elsie Hardman, Beulah Laughlin, Cora Feather, Ruth Wilson Bower, Anna Bobet, Mildred Manley, Nell Everly, Pearl Brown, Myrtle Bungard, Mae Feather, and Paul Donham.

LEGACIES AND OTHER PROPERTIES

Along about 1933 the church received a legacy from Mrs. Dorothy D. Jamison of Fairmont. The present parsonage, a 14 room home, was included, as were a number of building lots, over two acres in one plot, a two story brick building near the parsonage, and considerable stock and bonds of the Owens Illinois Glass Co., The Owens Bottle Co., and The Marion Co. Building and Loan Co. The value of the entire legacy was in excess of \$25,000. In addition to this legacy, the church owns a building adjoining the church on the east that was built for a parsonage in the early 1900's. Also a lot of considerable dimensions adjoining the Church to the south, purchased during the ministry of I. S. Middaugh to prevent a business place from being constructed next to the church and to give room for expansion. Diamond Street Church is well equipped with property that will be useful in developing an enlarged program.

ACTIVE MEMBERSHIP OF DIAMOND STREET CHURCH — 1951

Mrs. Albert Abruzzino	Delbert R. Baker
Mrs. Fred Alberts	Mrs. Maude Baker
Rex R. Amos	Edith Baker
Mrs. Charlotte M. Anderson	James Baker
Floyd Anderson	Mrs. Minnie Baker
Mrs. Floyd Anderson	Wilbur Baker
Delores Anderson	Mrs. Merle Robe Baker
Sandra Jean Anderson	Hugh J. Ball
Mrs. Walter Andrews	Mrs. Hugh J. Ball
Mrs. Bessie Ash	Earl Balsley
Mrs. Irene Arnett	F. A. Balsley
Mason Ashby	Mrs. Josephine Balsley
Mrs. Evelyn Middaugh Ashby	Lois Balsley
Earl Ashcraft	Frances Ellen Barber
Donna Lee Ashcraft	Billie Von Barnes
Mrs. F. M. Ashcraft	Mrs. Estella Bartlett
Roy R. Ashcraft	Mrs. Paul Barthlow
Albert G. Bailey, Jr.	Mrs. James L. Bartley
Mrs. Albert G. Bailey, Jr.	Mrs. H. C. Baxter
Dannie Lee Bailey	Barbara June Baxter
Nancy Irene Bailey	Joan Baxter
Mrs. Jettie Bainbridge	John Thomas Baxter

Margaret Ann Baxter
Nelle Herndon Baxter
Curtis B. Beatty
Mrs. Grace A. Beatty
Robert J. Beatty
Mrs. Robert J. Beatty
Jean Belt
Judy Ann Belt
Mrs. Pauline Belt
Pauline Berdine
Mrs. Harry Berry
Kermit Blucher Bias
Mrs. Virginia Criss Bias
Mrs. Harold Bissett
Mrs. Viola Black

Charles Black
Mrs. Charles Black
Mrs. Edna Black
Mrs. Zelma Blake
John W. Blancett
Mrs. John W. Blancett
Mrs. Anna Bobet
Gail Bolyard
Mrs. Gail Bolyard
Mary Bolyard
Phyllis Boyce
James M. Brand
Mrs. James M. Brand
Clair Jean Brand

Mrs. Elizabeth McCullough
Brandimarte
John Paul Brandimarte
Bernard Brannon
Mrs. Grace Knapp Brannon
Patricia Ann Brannon
Darwin O. Brookover
Mrs. Phoebe Louise Brookover
Edsel Brooks
Harry J. Brooks
Mrs. Goldie Brooks
Frank M. Brooks
James Brooks
Mary Brooks
Patricia Lucille Brooks

Walter Brooks
Zelma Brooks
Mrs. A. Coleman Brown
Erma Jean Brown
Beverly Alice Brown
Carl L. Brown
Mrs. Carl L. Brown
Charles Brown
Mrs. Emza Brown
Mrs. Elzena Brown
Joseph Edward Brown
James Walter Brown
Mrs. Edna Brown
Lute Brown
Martha Jean Brown

Noble S. Brown
Vaughn Edward Brown
Mrs. Virginia Ann Bright
Louis Bruyneel
Mrs. Margaret Hanway
Bruyneel
Mrs. Esther Satterfield Bucy
Bruce C. Bungard
Mrs. Myrtle Bungard
Mrs. Hazel Vangilder Bunner
William C. Burnfield
Mrs. Frances Baker Burns
Chester Bush
Mrs. Betty Wilson Bush

Albert Butcher
Mrs. Mary Holcomb Butcher
Sandra Cutlip
Mrs. Margaret Loudon Cutlip
Mrs. Maude Prickett Cade
D. E. Carpenter
Mrs. D. E. Carpenter
E. Earl Carpenter
Mrs. Eva Margaret Carpenter
Eddie Lee Carpenter
Earl Lambert Carpenter
Mrs. Mary Isabel Carpenter
Herschel Edward Carpenter
Mrs. Lillian Hazel Carpenter
Herschel Edward Carpenter, Jr.

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- | | |
|-----------------------------|------------------------------|
| James Joseph Carpenter | Mrs. Joan Amelia Cunningham |
| Mrs. James Joseph Carpenter | Lloyd Current |
| James J. Carpenter, Jr. | Mrs. Virginia Miller Current |
| Oliver Carpenter | Mrs. Florence Hayhurst Curry |
| Mrs. Oliver Carpenter | Mrs. Edith Hudgins Cutlip |
| Mrs. Virginia Chrislip | Edmond H. Cutlip |
| Mrs. Mary Parlette | Mrs. Margaret Loudon Cutlip |
| Christenburg | Sandra Cutlip |
| Mrs. W. O. Cleveland | Mrs. Ida Florence Donley |
| N. E. Cody | Guy Danser |
| Mrs. Mary Smith Collins | Mrs. Ova Danser |
| Mrs. Anna Combs | Betty Daugherty |
| Richard Combs | F. M. Daugherty, Jr. |
| Mrs. Elda Brown Combs | Mrs. F. M. Daugherty, Jr. |
| Charles H. Coogle | |
| Mrs. Charles H. Coogle | Mrs. Charles Davis |
| Mrs. J. L. Coombs | Laco Curtis Davis |
| George Cordray | Mrs. Mary Margaret Davis |
| Raymond Cordray | Mrs. Lillian Davis |
| Roy Cottrill | Mary June Davis |
| Mrs. Roy Cottrill | Paul Davis |
| Ralph Courtney | Mrs. Paul Davis |
| A. S. Cousins | Mrs. Mary Dean |
| Mrs. A. S. Cousins | George DeBolt |
| Sue Ann Cousins | Mrs. Jessie Morris DeBolt |
| Donald Rex Cox | Mrs. Mary Zinn Delligatti |
| Earl Cox | Anthony Delligatti, Jr. |
| Jean Cox | Michael Joseph Delligatti |
| Mrs. Earl Cox | Robert Lee Delligatti |
| Carolyn Lee Criss | Teresa Antoniette Delligatti |
| Dr. H. L. Criss | Mrs. June Johnson Del Valle |
| Mrs. Lotta Criss | Mrs. Vinnie Dent |
| Dr. James Criss | Mrs. Lola DeVault |
| Mrs. Marjory Snyder Criss | Fay Donham |
| Mrs. Ora Criss | Mrs. Alma Donham |
| Mrs. Charlotte Criss | Mary Elizabeth Donham |
| Mrs. Gladys Vincent Criss | Owen Donham |
| Sue Ann Criss | Mrs. Winifred Donham |
| Mrs. E. M. Cross | James Donald Donham |
| Glen McCuskey Cross | Paul Donham |
| Janet Lee Cross | Ray Edward Donham |
| Mrs. Josephine Crowley | Robert Lee Donham |
| George Baily Cummings | Vernon Downey |

Mrs. Harry Zoe Drummond	Anna Friedlein
Mrs. Icie Dumire	Estella Jean Friedlein
Lloyd Dunham	Walter Lewis Friedlein
E. A. Duvall	Martha Frum
Mrs. E. A. Duvall	Mary Frum
Lawrence Eakle	Wallace Gallien
Mrs. Grace Eakle	Ruby Gallien
Sadie Eakle	Mary Ann Gallien
George Anne Edwards	E. O. Garletts
James Albert Edwards	Mrs. Florence Garletts
John Britton Edwards	Raymond Garletts
Mrs. Betty Hall Elliott	Mrs. Thelma Garletts
Samuel Prentice Elliott	Judith Garletts
Mrs. Dorothy Elizabeth Elliott	Ronald Garletts
	Mrs. Eva Baker Garletts
Fred L. Ellis	Alice Ann Garlow
Mrs. Martha Lou Ellis	Doyle Garlow
Betty Lee Everley	Mrs. Doyle Garlow
Charles P. Everley	Howard Garlow, Jr.
Mrs. Nell Wilson Everley	Mrs. Irene Garlow
Mrs. Frank Falkenstein	Mrs. Lulu Garlow
Margaret Fauber	W. A. Garlow
Shirley Ann Fawley	Mrs. W. A. Garlow
Mrs. Sylvia Inez Fawley	Mrs. Wilma Reese Gilbert
Mrs. Cora King Feather	Dorothea Giles
Freda Feather	Mrs. Margaret Gilhart
Mae Feather	John Franklin Goodin
G. G. Fisher	Earl Smith Goodwin
Mrs. Cora Vance Fisher	Mrs. Wilma Ruth Goodwin
Mrs. Marjorie Morris Fisher	Dr. Virgil M. Greco
Glenn A. Fisher	Earl Chapman Greynolds
Jack Vance Fisher	James Albert Greynolds
Mrs. A. J. Flowers	Ralph Edward Greynolds
Mrs. Darlie Hawkins Foley	Mrs. Ruth Hudgins Griffith
Joseph Ford	Mrs. Artha Grose
Mrs. Wilma Ford	Chester Allan Gross
Mrs. Lillie Ford	Duane Arlen Gross
Raymond Ford	Nancy Ann Gross
Mrs. Raymond Ford	Delbert Eugene Grove
William Ford	Mrs. Lola Grove
Mrs. Betty Louise Patton Ford	Judith Gail Grove
Robert Fortney	Eldora H. Gwynn
Mrs. Betty Bruce Freeland	Mrs. Eldora H. Gwynn
	John Wesley Gwynn

Robert Morgan Gwynn
 Mrs. Isabel Frum Hacshaylo
 Arlie Haynes
 Mrs. Wilda Jackson Haynes
 Mrs. A. R. Hall
 Alpha Hall
 Carl Hall
 Mrs. Carl Hall
 Caroline Hall
 Charles W. Hall
 Mrs. Annie Hall
 Charles Westfall Hall
 Mrs. Laura Hall
 Mrs. Cora Hall
 Edith Hall

Louis Eleanor Hall
 Fairy Hall
 Frank Hall
 Gertrude Hall
 James L. Hall
 Mrs. James L. Hall
 Josephine Hall
 John F. Hall
 Marceline Hall
 Myrtle Hall
 Woodrow Hall
 Mrs. Mary Pople Hammon
 Mildred L. Haney
 Mrs. Tina Kelley Haney

James Curtis Haney
 W. S. Haney
 Mrs. Laura Haney
 Mrs. Clarice Hanway
 Mrs. Ethel Hanway
 Cleo Harden
 Mrs. Maude Harden
 Dorothy Harold
 James F. Harr
 Mrs. James F. Harr
 Barbara Jane Harr
 Mrs. Grace Harr
 Paul Harr
 William Ray Harr
 Virgil Harr

Mrs. Virgil Harr
 Nancy Harr
 Mrs. Marguerite Coogle Harr
 Mrs. Evelyn Linn Harris
 Kenneth Harris
 Mrs. Nancy Harris
 Mrs. Mollie Harris
 William Edgar Harris
 Mrs. Agnes Allen Harris
 James Frank Harsh
 Mrs. James Frank Harsh
 Nancy Harsh
 Mrs. Richard Lee Harter
 Mrs. Mary Bunner Haun
 Mrs. Etta Hawkins

Mrs. Isabelle Ford Hawkins
 Mrs. Margaret Hawkins
 Mrs. Matilda Hawkins
 Patricia Ann Hawkins
 Robert King Hawkins
 Mrs. Flora Hawkins
 Ruth Gertrude Hawkins
 Mrs. Maxine Bissett Hawkins
 William Hawkins
 Alpheus Jack Haymond
 Mrs. Lottie Heeter
 Edgar Earl Heiskell
 Mrs. Mildred Irene May
 Heiskell

Barbara Jean Henderson
 Jack D. Henderson, Jr.
 John Dorsey Henderson
 Dorothy Lillian Henderson
 Lloyd E. Henderson
 Mrs. Margaret Henderson
 Mrs. William Hendrix
 Mrs. Cora Ann Herbert
 Chester Herndon
 Mrs. Jessie Herndon
 James E. Henry
 Mrs. James E. Henry
 Marjory Henry
 John S. Hess
 Mrs. Margaret Hawkins Hess

John S. Hess, Jr.
Geraldine Higgs
Mrs. Victor Higgs
Mrs. Lloyd C. Hill
Lester Hinkle
Mrs. Mabel Frum Hinkle
E. J. Holcomb
Mrs. Mabel Miller Holcomb
Mrs. Mollie Holland
Darrel L. Hollen
Mrs. D. L. Hollen
R. L. Holliday
Richard Lee Holliday
Charles R. Holliday
Richard Erwin Holliday

Edward B. Holmes
Mrs. Mary Holmes
Helen Holmes
Laura Holmes
Mrs. Bertha Holt
Mrs. Eva Hoult
Mrs. Della Hoult
Harold Hudgins
Ralph Hudgins
Robert E. Hudgins
Mrs. Ida Hudgins
Charles Hudson
Mrs. Charles Hudson
Julia Sue Hudson

Mrs. Hattie Hughes
Rhoda Hughes
Thomas Hughes
Mrs. Charlotte Willis Hughes
J. C. Hupp
Mrs. Ethel Hupp
Lois Hupp
Arthur D. Hutchinson
Mrs. Pearl Hutchinson
Richard Paul Hutchinson
Donna Lou Hyer
Steven C. Hyer
Mrs. Esther Satterfield Isner
Mrs. Lulu Gertrude Ice
Laura Jaco

Mrs. Patricia Wright Jamison
Charles Linn Janes
Mrs. Charles Linn Janes
Floyd Jeffers, Jr.
Mrs. Christine Jeffers
Robert Jeffers
Mrs. Pearl Jeffery
Cecil E. Jenkins
Mrs. Lennie Johnson
Mrs. Flora Leota Johnston
Seth Johnston
Mrs. Seth Johnston
William Carl Johnston
Howard H. Jones
Mrs. Wilma Love Jones

Wilbur Jones
Mrs. Neva Morgan Jones
Mrs. Sally Hudson Keener
Mrs. Shirley Nuzum Keener
Loren Keener
Mrs. Jennie Keener
Mrs. Edith Kelley
Mrs. Elizabeth Kendrick
Charles R. Kerns
Mrs. Margaret Criss Kerns
Bennett King
Mrs. Doris Saunders King
Mrs. Myrtle Kinter
Mrs. Joan Hill Kirby

Mrs. Edna Kisner
Christine Carolyn Kisner
Fred A. Kisner
Mrs. Orpha Kisner
Mrs. Maxine Kisner
Frederick Kisner, Jr.
Richard Howard Kisner
Mrs. Edward Knight
Janet Sue Knight
Paul William Kuhn
Mrs. Carrie Susie Kuhn
Brenda Gale Kuhn
W. J. LaFollette
Mrs. W. J. LaFollette
Gene Edward Lamb

Edna Eileen Lamb
 Paul Junior Lamb
 Barbara Jean Lambert
 Mrs. C. J. Lambert
 Rosemary Bobet Lane
 Mrs. Joseph Lang
 Mrs. Beulah Satterfield
 Laughlin
 Mrs. Mary Laughlin
 William Laughlin
 James W. Latham
 Mrs. Florence Wiles Latham
 James W. Lathan, Jr.
 Joan M. Latham
 Joyce Lee Latham

Jack Layman
 Mrs. Wilma Layman
 Janet Ann Lee
 Mrs. William Vance
 Lemasters
 Georgia Lemley
 Mrs. Harmon Lemley
 Mrs. Virginia Cammer Leeper
 Calvin G. Linn
 Mrs. Calvin G. Linn
 Mrs. Mary Naomi Linn
 Ralph Linn
 Mrs. Ralph Linn
 Dollie Linton

Mrs. Jessie Linton
 Glenn Little
 Mrs. Glenn Little
 Mildred Little
 William Edward Little
 Mrs. Bernice Elder Little
 Richard G. Lockwood
 Mrs. Helen Lockwood
 Bernadette Long
 J. A. Long
 Mrs. John A. Long
 Mrs. Martha Simpson Loss
 Harry C. Louden
 Mrs. Maude Louden
 Mrs. Dora Morris Lydic

Mrs. Nina Criss Lyon
 Mrs. Marion Manley
 Mrs. Mary Merrifield Manley
 Fred C. Manley
 Mrs. Mildred Manley
 Mrs. Mamie Marple
 Don Howard Martin
 Eleanor Jean Martin
 Thomas K. Martin
 Mrs. Daisy Mae Martin
 William Martin
 Mrs. Viola Renner Martin
 James Porter Mason
 Marjorie Ellen Mason
 Ralph W. Masters, Jr.

Mrs. Bonnie Jean Masters
 Mrs. Nellie Masters
 Caroline Ola May
 Charles Manley
 Mrs. Russell Malone
 Russell Malone
 Francis May
 Mrs. Helen Ewart May
 George A. May
 Mrs. Retta May
 Nan May
 George W. May
 Mrs. Joan Jenkins May
 J. Okey May

Mrs. Alice May
 Nelson May
 Lawrence May
 Mrs. Lucy May
 Paul E. May
 Mrs. Gladys McCartney
 James McCauley
 Mrs. M. A. McCauley
 Mrs. Genevieve Carpenter
 McCray
 Henry Madison McCullough
 Mrs. Clyde McCullough
 Mrs. Janet Pople McCully
 Mrs. Elizabeth Little
 McDonald

Mrs. Doris Lynn McDougal	Robert S. Merrifield
H. J. McElfresh	Harmon Lee Merrill
Mrs. Anna McElfresh	Robert Grayson Messenger
Mrs. Leah McNeil	Mrs. Betty Jo Messenger
Mrs. Sanoma Frances McKean	Mrs. Clifford Metz
Donald Lee McVey	Gerald Metz
Harry Dana McVey	Mrs. Gladys Virginia Metz
Mrs. Hazel Bartlett McVey	Mrs. Doris Hudson Moran
Harry Dana McVey, Jr.	Mrs. Ruth Yost Morgan
Beryl Middaugh	Mrs. Lee Morgan
A. N. Miller	Mrs. Henry L. Morgan
Mrs. A. N. Miller	Naomi Morgan
Arthur B. Miller	Mrs. Mildred Morgan
Mrs. Florence Miller	Perry Morgan, Jr.
Mrs. Ella Miller	Harry F. Morris
Geraldine Miller	Mrs. Lou Morris
Ira J. Miller	Miss Iva Morris
Mrs. Ira J. Miller	David Paul Morris
Paul Gerald Miller	Robert Dean Morrison
Joan Miller	Roy Dean Morrison
Kenneth Miller	Mrs. Velma Morgan Morrison
Lewis E. Miller	Roy Dean Morrison, Jr.
Mrs. Mary Miller	Mrs. Lovina Motter
Ray Miller	Mrs. Marguerite Bungard
Paul Miller	Mouse
Paul E. Miller	Sam Mullenax
Mrs. Opal Miller	Mrs. Mary Virginia Little
Audra Ellen Miller	Mullens
Audra Monroe	Betty Lou Mundell
Mrs. J. Walter Moore	Sandra Hugh Murphy
Earl F. Means	Mrs. Myrtle Hostutler Nash
Maxine Means	Nancy Ann Neel
Mildred Means	Thomas Neel
William Means	Mrs. Thomas Neel
James R. Meredith	Fred Lee Nichols
Mrs. Margaret Brown	Mrs. Margaret Phillips
Meredith	Nichols
Harold Richard Meredith	Mary Ball Noechel
Robert Earl Meredith	Mrs. Josephine Merrifield
Mrs. Nettie Meredith	Nuzum
Mrs. Mary Merrifield	Mrs. Helen Ford Nuzum
June Ann Merrifield	Mrs. Mary Osborn
Mrs. C. I. Merrifield	Mrs. Arthur T. Owen
Mrs. Eldon R. Merrifield	Thelma Phillips

Charles Pitman	Mrs. Dessie May Reaser
Mrs. Charles Pitman	Mrs. Bernadine Cox Radcliff
Mrs. Marie Pople	Mrs. Ivy Merrifield Radcliff
Mrs. Anna Wilson Powell	L. W. Radcliff
E. W. Prunty	Mrs. Ona Radabaugh
Mrs. Pauline Meredith Prunty	William Radabaugh
William Lee Prunty	Mrs. Pauline Radabaugh
Mrs. Gertrude Pyles	Paul Radabaugh
Mrs. Maxine Phillips	Waneta May Swisher
James A. Phillips	Mrs. Sina Swisher
George Phillips	Mrs. Lunda Swisher
Mrs. George Phillips	J. O. Swisher
Mrs. Alta Gray Phillips	Helen Lucile Swisher
Betty Payne	Mrs. Mildred McCauley
Mrs. Hattie Paton	Stevens
Mrs. B. L. Parsons	Mrs. Ida M. Stewart
B. L. Parsons	Mrs. Rosalie Merrifield
Mrs. William Parks	Stewart
Mrs. Bertha Parker	J. M. Stiles
Mrs. Vincent Ryder	Mrs. Anna Stiles
James Ryder	Mrs. Bruce Stone
Eleanor Grace Ryan	Mabel Stoneking
Mrs. Mary Satterfield	Mrs. Lillie Stoneking
Rutherford	Mrs. Ora Stoops
Loretta Jean Rutherford	Claude Straight
Mrs. Nancy Fawley Rowand	Mrs. Katherine Shultz
Mrs. Grant Ross	Straight
Grant Ross	Mrs. Margaret Straight
Mrs. Elizabeth Rich Ross	Mrs. Minnie Zinn Straight
C. V. Ross	John Strother
Mrs. C. L. Roderick	Mrs. Margaret Harden
C. L. Roderick	Strother
Mrs. Irene Hall Robison	Mrs. A. J. Summers
A. J. Robinson	Mrs. Bessie Swiger
Mrs. Muriel Robertson	Robert F. Swiger
Roberta Ann Robertson	Mrs. Icie Clevenger Swiger
Harriet Lee Robertson	Clyde Swiger
Shirley Ann Ribel	Mrs. Freda Swiger
F. F. Reeves	Priscille Ruth Swiger
Jean Renner	Mrs. Pauline Swiger
Mrs. G. C. Renner	Mrs. Earl Swisher
G. C. Renner	Claude A. Springer
Mitchell Elwood Rittenhouse	Mrs. Claude A. Springer
Mrs. Frances A. Riefer	Barbara Jo Springer

Donsel Springer
R. Scott Springer
Mrs. Anna Springer
Mrs. Barbara Watkins
Springer
Mrs. W. G. Stanley
Minnie Mae Starn
Roy B. Starn
Mrs. Nettie Starn
Walter B. Starn
Mrs. Dale Starn
J. C. Stealey
Mrs. Bessie Stealey
Mrs. Lena Stealey
R. A. Stealey

Mrs. Anna Henry Stealey
William Stealey
Mrs. Edith Stealey
Dale Steele
Mrs. Dale Steele
Joyce Steele
Luther Steele
Mrs. Luther Steele
Mrs. Greta Lee Steineger
Mrs. Beatrice Crowley
Steiss
Mary Belle Sapp
Alice Satterfield
Denzil Satterfield

Mrs. Denzil Satterfield
Mrs. Ella Satterfield
Ernest Satterfield
Mrs. Lulu Satterfield
Mrs. Bessie Satterfield
Judith Ann Satterfield
Lester Satterfield
Mrs. Etta Satterfield
Martha Lou Satterfield
Mrs. Mildred Arnett
Satterfield
Rufus A. Satterfield
Mrs. Carrie H. Satterfield
Samuel Bartlett Satterfield

Mrs. Elizabeth Louise
Satterfield
Sara Jenevieve Satterfield
William R. Satterfield
Ella Jean Saurborn
Priscilla Ann Saurborn
Mrs. David A. Sayers
Mrs. Mary Schoudt
Pearl Scott
Frank Schwart
Richard Scully
Mrs. Evelyn West Scully
Doris Lee Shaffer
Eugene Shaver
Mrs. Eugene Shaver

Mrs. Leah D. Shaw
Blanche Shurtleff
Barbara Ann Sidell
William Sidell
Mrs. William Sidell
Mrs. Iva Frum Simpson
Mary Kathryn Simpson
James Lee Sindledecker
Rosalie Sindledecker
Mrs. Rose Evelyn Sindledecker
James Smith
Mrs. Ruth Richardson Smith
Mrs. Jessie Smith
Thomas Fay Smith

William Ray Smith
Mrs. W. R. Smith
W. R. Smith
Harold Smouse
Harry Smouse
Mrs. Opal Vance Snider
Sandra Lee Snyder
Mrs. W. C. Snyder
Guy Armond Solt
Mrs. Marian Dorothea Solt
Mrs. Aurie Sothen
Clyde J. Spiker
Mrs. Hazel Spiker
Mrs. Minnie Springer

Mrs. Bertie Margaret Talkington	Sally Ann VanPelt
Mrs. Dorothy Hawkins Taylor	John T. Victor
Mrs. June Satterfield Tennant	Mrs. Sara Harden Victor
Mrs. Nelle Tenney	Mrs. Mary Vincent
Robert Thayer	Denzil Vincent
Mrs. Robert Thayer	Mrs. Gertie Vincent
Harry Thomas	Donald Vincent
Mrs. Thelma Bartlett Thomas	R. Glenn Vincent
J. F. Tichenell	Mrs. R. Glenn Vincent
Mrs. Lessie Tichenell	Mrs. Grace Baker Vincent
Robert Elmore Tillett	Jennings Anthony Vincent
Mrs. Virginia Satterfield Tillett	Mrs. Lulu B. Vincent
Martha Ann Timms	Mrs. Betty Jean Vinnick
	Mrs. Ross Wadsworth
	Clyde I. Wallace
Robert Lee Timms	Lottie Wallace
Shirley Timms	Mrs. Thelma Walters
William Toothman	Louise Waters
Mrs. Louise Toothman	Mrs. Mary Phillips Watkins
William Donald Toothman	Mrs. Beatrice Courtney Watkins
Francis Mott Travis	Virgil F. Watkins
Mary Jane Trippett	Mrs. Virgil F. Watkins
Foster Turner	Mrs. Jean Criss Watson
Mrs. Foster Turner	Claude Edward Weekley
Vaughn Eugene Turner	James Robert Weekley
William Jefferson Valentine	Bert West
Mrs. Juanita Valentine	M. L. West
Andrew J. Vance	Mrs. M. L. West
Mrs. Emma Vance	
Bird VanGilder	Mrs. Ruth West
Charles VanGilder	W. C. Whaley
Mrs. Charles VanGilder	Mrs. W. C. Whaley
Sally VanGilder	Janet Whaley
Mrs. Elzie VanGilder	Mary Virginia Whaley
Mrs. J. F. VanGilder	Mrs. Laura Jones White
Jack VanGilder	Nancy White
Lewis VanGilder	Mrs. Katie White
Mrs. Lewis VanGilder	Mrs. Berta Wilfong
Philip VanGilder	Andy J. Williams
Mrs. Philip VanGilder	Mrs. Grace Williams
Steve VanGilder	Carl Williams
Jack Franklin VanPelt	Mrs. Frances Pearl Williams
Lloyd Lyndon VanPelt	Mrs. Ira Williams
Mrs. Betty Lee VanPelt	Lloyd Williams

Mrs. Lloyd Williams
Robert Williams
Mrs. Delberta Rae Williams
Rudolph Williams
Mrs. Ladine Williams
Cora Wilson
Mrs. Clara Wilson
Harry E. Wilson
Harry M. Wilson
Mrs. Lillian Wilson
Kay Wilson
Jack Wood
Mrs. Jessie Lee Woodyard

Mrs. Florence Workman
Mrs. Betty Louise Wright
Steve Yannick
Mrs. Mary Margaret Yannick
Robert Byron Yost
Mrs. Ruth Eleanor Yost
Mrs. Virginia Cade Yost
Mrs. M. H. Zinn
Mrs. Hallie Mae Zinn
Mrs. Madelyn Hughes Zinn
Mildred Zinn
Maximillion Zollinger
Mrs. Maximillion Zollinger

A PARTING WORD

The years 1948 to 1950 were used by our church under the leadership of our pastor, A. Coleman Brown, as years of celebration and dedication, celebration of the one hundredth anniversary of our church and years of dedication to the expanded work of the future.

At the present time (1950) Diamond Street Church has a membership of more than 1200 (active and inactive) and with a budget for all purposes of more than \$13,000. The District Superintendent is Dr. William E. Craig, a Canadian by birth; the resident bishop is Dr. Lloyd C. Wicke.

The church has advanced rapidly during the past half century. It made very great membership gains under the leadership of Reverend Irving S. Middaugh, who came to the church in 1941. He gave a great deal of attention to the new evangelism of visitation, and assisted by a few members in the church, the membership gained more than 50% in the six year period of his ministry. During this period the church acquired "carillonic" bells, mainly through the efforts of the organist, Mary Louise Green, (and at a cost of more than \$3,100.) These bells were installed through voluntary subscriptions of the members and of business people in the city of Fairmont. They were placed as a Memorial to men in the armed forces from our church in World War II. New property adjoining the church was acquired and the trustees sold lots owned by the church in order to take advantage of high prices, and to have the cash to improve other property at an appropriate time. The church is able to start out the second one hundred years with an excellent outlook for a much enlarged service.

Down through these hundred years Diamond Street Church has served a very large number of people. One is impressed as with the membership of any church, how quickly members come on the scene, do their part, and pass on. A study of the old records down through the years point out to us the evanescence of human life and the certainty of human limitations. It also emphasizes the fact that the church is continuous, the greatness and the permanence of the work, and the small part any one generation can play on the eternal stage of action.

Always there are those who do the job that must be done. The organization carries much farther than the individual and the cement that makes the whole cohesive is the Christian Spirit

that permeates the work of the church. Another hundred years will see other dedicated workers come and go. New faces will appear and the present ones will pass on. But the spirit dedicated to the work of the Master will guarantee its continued fulfillment.

As you of the year 2050 read these lines you will find quite different conditions from those of today in 1950. There were no pavements in Palatine a hundred years ago where the church is located. The bridge was not yet built. Today we have our million dollar bridge dedicated in 1921. We have new paved roads, telegraph, telephones, automobiles, electric lights, and a host of other conveniences and what are now necessities that our brothers of a hundred years ago did not know.

You of 2050 will have much developed transportation, passenger and freight, and family use of the airplane. Your homes will be of a much different type from ours. You will likely have had brought home to you more wars, more government and less of freedom. There will be greater harmony between capital and labor than we now experience. In fact, there will be such changes in government, in transportation, and in general living conditions that anything we may say of the future will be bypassed long before 2050.

There will be less of depressions and more evenness of the economic cycle. Your church in 2050 will likely be a new plant. You will likely have a church and parsonage built together and likely of stone. Either the church must meet the needs of the youth and of all our people, be on a full time schedule, or lose greatly. In 1946 the U. S. Chamber of Commerce prophesied that the church will decline in influence. If it does so, it is likely to awaken and regain its lost influence well before 2050. There will be many new problems to meet and solve, brought on by changes in fuels, inventions, transportation, and general procedure. All will be changing but these new problems will be met and a solution found.

A hundred years is not so long. The past hundred years has seen our church and its members pass from provincialism into a greatly speeded up age. The church has lagged behind the procession. Being a voluntary organization, it may continue to do so, but here and there will be outstanding individuals who will pull up the group to where they themselves have arrived.

The class leaders of 1850 have gone. The old evangelism has passed on. The Sunday School came, did a great work and it too is rapidly passing. You of 2050 will enlarge upon our new evangelism or work out something entirely new. Our educational program must be brought up to date before 2050. The General Conference will sooner or later see the necessity for greatly improving our educational set up and somewhere in that program will be provision for full time educational directors for each congregation or group of congregations. This is the answer to the great need.

Yes, the church will still be here in 2050 and we hope it will be a stronger church than today. Today only about one fourth of the citizens of West Virginia are church members. This is a real challenge to the churches. The past hundred years has been a period of great economic and mechanical expansion. The years from us to you will be a period of expansion of the mind and soul if we are free enough from wars to give us opportunity to develop. We do not yet understand the workings of our minds. As such a period progresses we will go forward spiritually and mentally.

We would like now in 1950 to step over for a moment to 2050 and see how you are fixed. We do know you will have the same old human nature to deal with, the same Christianity, and your problem will be simply to adapt the human nature to Christianity in the age in which you will be living. Christianity fits all ages and all conditions of mankind. Human nature will change not at all in these hundred years.

We know that Christianity in the past hundred years has never been adequately tried. We know it is the answer to questions economic and social. It will settle all differences between individuals and peoples when it is tried.

We of 1950 salute you of 2050. The people of each century will meet its problems and solve them, passing the torch on to those who come after them. May you find Diamond Street church or its successor ready for your hand a hundred years from now.

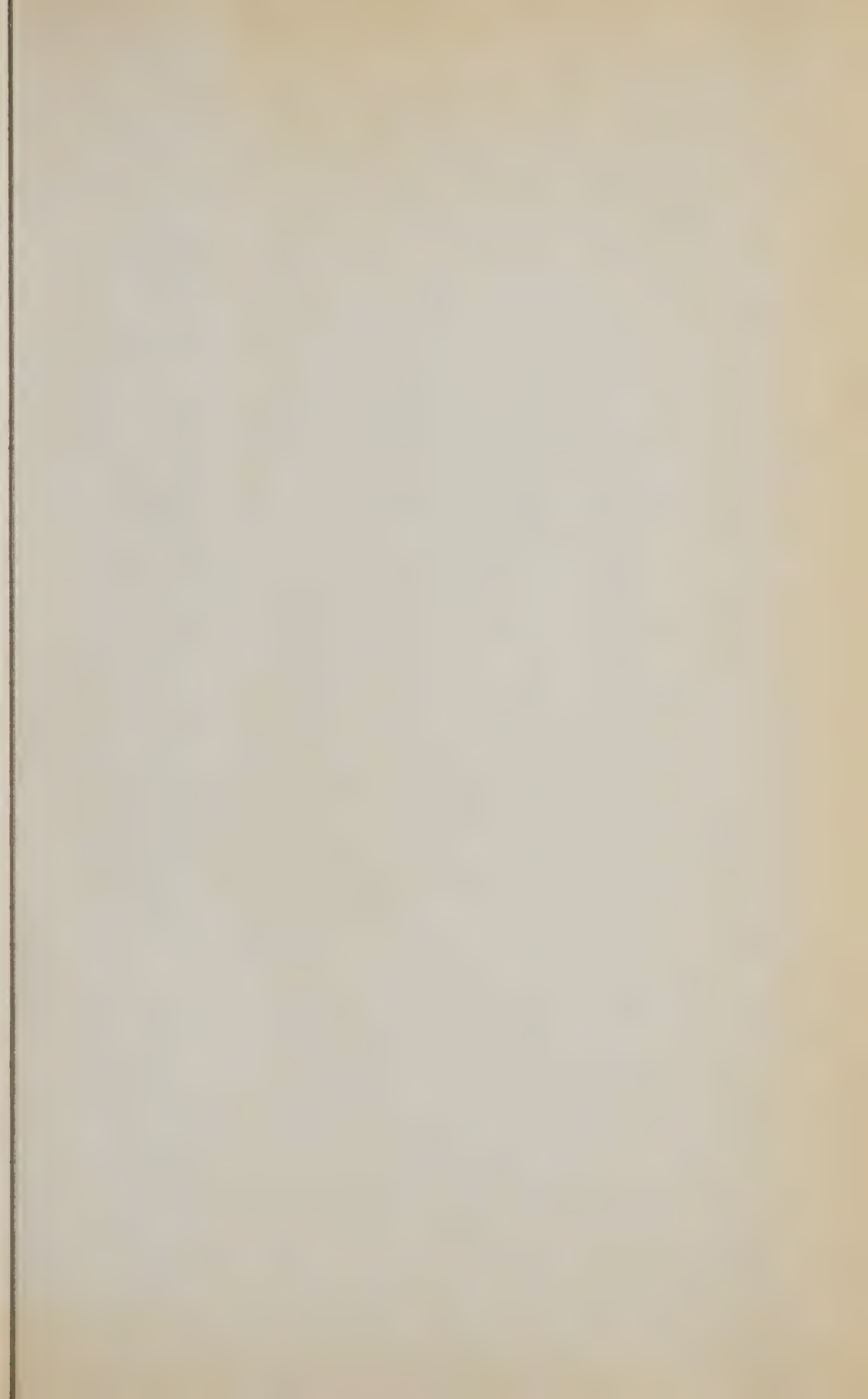
J. C. HUPP, C. L. U., AUTHOR AND COMPILER.

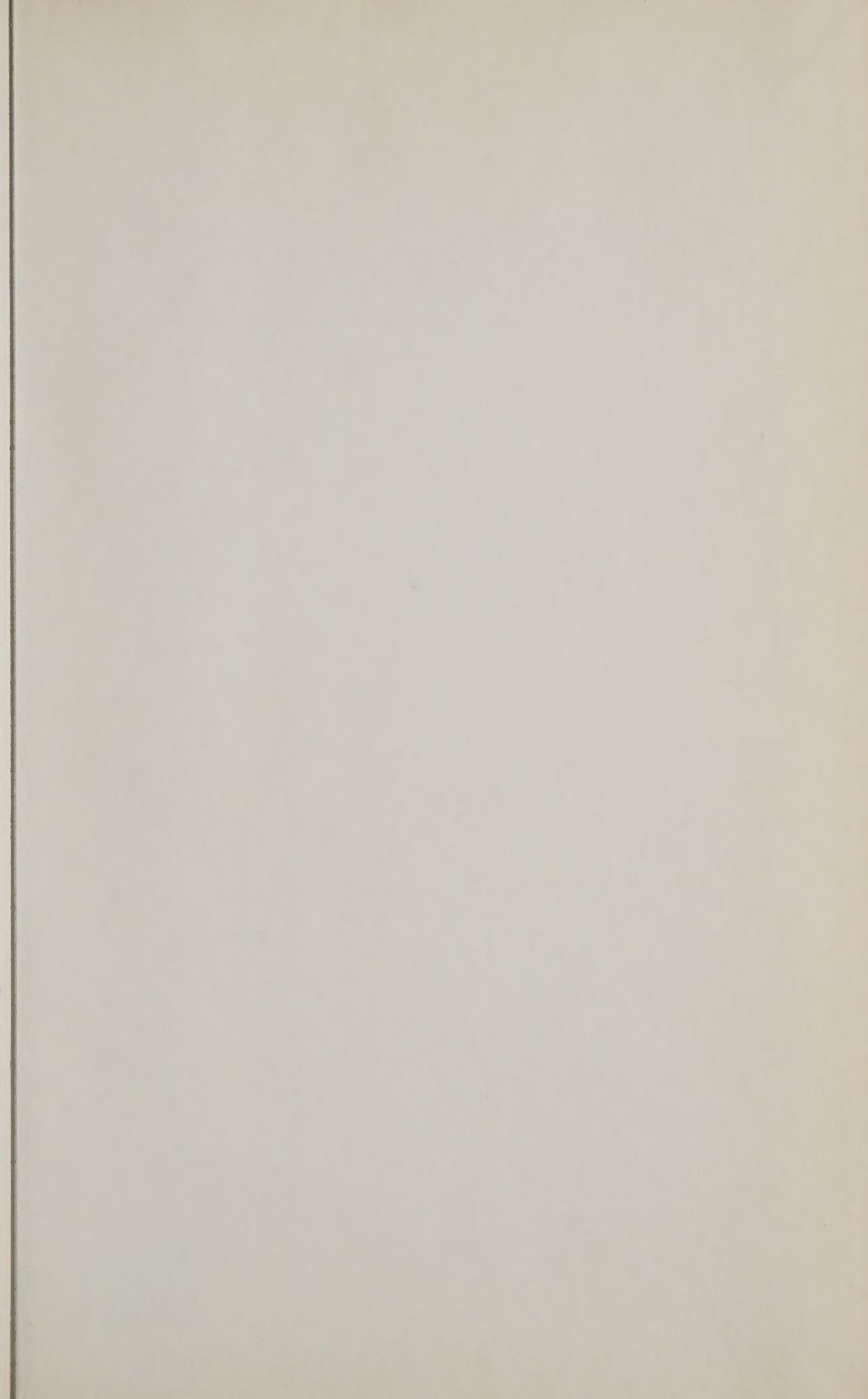
Attended the public schools of Pennsylvania, West Virginia, and Ohio. Attended West Liberty Teachers College, West Virginia Wesleyen College and Mt. Union College, Ohio. Graduated at Shepherd College, Shepherdstown, W. Va., and received Normal Diploma. Graduated with A. B. Degree West Virginia University. Entered Agriculture College and was sent to Marion County by the College of Agriculture. Served as Superintendent of Schools in several positions. After leaving the teaching profession achieved the C. L. U. degree in Life Insurance. Took work in speech and Journalistic English and has written for newspapers and magazines. Published booklets, the last of which was "Down in West Virginia," a book of original poems.

Directed West Virginia University Y. M. C. A. for the army camp in World War I. United with Diamond Street Church in early 1929. Has served in various churches as S. S. teacher, Superintendent, Lay Leader, Delegate to Conference, and other positions.



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